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The Gift of
James R. Lowell,
Smith Professor in
Harvard University,
20 Feb. 1867.

Western Woods and Waters

LONDON

PRINTED BY SPOTTISWOODE AND CO.

NEW-STREET SQUARE

THE ARCHED ROCK.

ISLET OF MACKINAW.

tch by H. C. H.-A. *See pages* 125, 319, 323.

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Western Woods and Waters:

POEMS AND ILLUSTRATIVE NOTES.

BY

JOHN HOSKYNS-ABRAHALL, JUN., M.A.

INCUMBENT OF COMBE LONGA, OXON, AND LATE FELLOW OF LINCOLN COLLEGE, OXFORD.

* * * 'amid the sweep of endless woods,
Blue pomp of lakes, high cliffs, and falling floods.'
WORDSWORTH (*An Evening Walk*).

* 'miracula Naturæ, mores barbarorum, fabulosas insulas.'
KEBLE (*Prælectiones*, xi.).

'Al was this londe fulfylled of fayrye.'
CHAUCER (The Wyf of Bathes Tale).

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'Au milieu de nos champs cultivés, en vain l'imagination cherche à s'étendre; elle rencontre de toutes parts les habitations des hommes:—mais dans ces pays déserts l'âme se plait à s'enfoncer, à se perdre, dans un océan d'éternelles forêts; elle aime à errer, à la clarté des étoiles, aux bords des lacs immenses, à planer sur la gouffre mugissant des terribles cataracts, à tomber avec la masse des ondes, et, pour ainsi dire, à se mêler, à se fondre, avec toute une nature sauvage et sublime.'—CHATEAUBRIAND (*Revolutions anciennes et modernes;* livre I. part ii. chap. 57).

'* * * quæ passim foras nocte dieque sentirent, veneranda, pulchra, splendida,—illa omnia notaverint quasi signa præsentium Deorum. Ex quo effectum esse, ut totidem colerent Numina, quot haberet rerum natura sive formidinis sive venustatis species.'—KEBLE (Wordsworthii de Graiis versus summatim reddens, apud *Prælectiones de Poeticæ Vi Medicâ*, præl. XXX.).

38-210
18

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.) **The Wahkohta's Dream**; *or, the vision on the Dark River.*

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Raspberry Moon.

Main narrative. Subject.

(1.) A. *a.* The main parts* of the substance of the fifteen cantos, which are collectively termed **Raspberry Moon**, *or, a July among the woods and waters of the Red Man*, comprise a narrative of a short tour,—in July, 1858,—through that magnificent region, which presents the grandest combination† of

* Canto I. paragraphs 1—9, 11—13; II.; III. 2—9; IV. 1—3; V. 1—12; VI.; VIII.; X.; XII.; XIV. (The words 'canto' and 'paragraph' are omitted in all future references.)

† "If people in England had any idea of the lovely scenery and delightful climate of the American lakes, they would not confine their yachting to European waters. There are 2000 miles of lake-navigation, affording fishing and scenery unsurpassed by any in the world; while the numerous settlements on the shores would serve as pleasant resting-places, from which excursions might be made into the interior in bark-canoes, or shooting-expeditions organized. Now that the canal at the Sault Ste. Marie is finished, which connects Lake Superior with Lakes Michigan and Huron, there is nothing to prevent a yacht, not drawing more than 8½ feet of water, sailing from Liverpool to Fond du Lac, the last 2000 miles from the mouth of the St. Lawrence being entirely inland navigation. Lake Huron is so abundantly studded with islands, that one might cruise on it for months and always find fresh points of interest, and sail through new channels each more beautiful than the last; while the immense advantage of always being able to land in rough weather is one which yachtsmen are for the most part not slow to avail themselves of." (O. p. 86.)

inland woods and waters, that earth can show.* The excursion occupied three weeks.†

About a week‡ was passed in the first mail-boat to Lake Superior.§ She was but a little tug; she was making her 'trial trip'; the dangerous waters she was to ply in were unknown to her master and crew; nor was she yet fitted for the accommodation of passengers. My wife and myself were the only purely *amateur* members of the little party; and she was the only female on board. Some of the following pages‖ will show that we had by no means a mere pleasure-trip.¶

It was a great change from that little tug to the *Illinois*, a large and well-equipped excursion-steamer of Cleveland (Lake Erie). On her we went from Saut Ste. Marie to Mackinaw.**

* I give the times, as they may serve for the guidance of tourists.

† July 9, 7·15 a. m.—29, 10 p. m.

‡ July 12, 10·30 a.m.—18, 11 a.m.

§ See p. 17 (f. n.).

‖ Pp. 31—38, 225—228.

¶ This part of the trip is comprised in III.—VIII., and X.

** July 20, 6 a.m.—2 p.m. This voyage is comprised in XII. 1, 2.

Afterwards, however, we 'roughed it' not a little in a Chicago 'propeller',* which took us from Mackinaw to Buffalo.†

My sketches of the scenery of the Niagara River‡ result, not merely from the flying visit of that excursion,§ but also from sojourns at several points on both sides, in different seasons of the years 1857, 1858, and 1859. It has been observed by others,‖ besides myself, that the scenery of this most striking part of the Laurentian water-system requires time, in order that it may be adequately appreciated.

Metre. *b.* I scarce need offer an apology for the metre of the main narrative. It is the metre of *Kalevala*, the national epic of the Finnlanders,—a poem which no mean authority¶ places in the same rank with *The Iliad*. It is the metre of *The Song of Hiawatha*, Mr.

* See p. 66 (f. n.).

† July 25, 9 p.m.—29, 4.30 a.m. This voyage is comprised in XIV. 1—3.

‡ In XIV. (4—6) and XV.

§ On July 29, 1858.

‖ See (e. g.) Ly. Tr. vol. i. ch. ii. (p. 27).

¶ Professor Max Müller (*The Languages of the Seat of War in the East*, 2nd. edn., p. 116).

Longfellow's beautiful rehabilitation of a group of the Red Man's legends;* and, as such, it is declared by Herr Kohl† to be "a very good imitation of the 'Indian' uncadenced delivery," which he compares to "the continued rustling of a stream," and to "the murmurs of the wind."‡ Having Mr. Longfellow's poem often in my hands, and moving—as I was and felt I was—among the scenes of that charming little epos, I almost involuntarily cast my narrative in the same mould. I trust that my copious interspersion of other measures has prevented this one from being disagreeably monotonous.

B. The parts, which may be termed secondary,§ require but few introductory words. It is hoped that they relieve the main narrative. *Secondary parts.*

The Water-Wraith's home,‖ the centre-piece of three of them,¶ was suggested by the slight mention

* This poem is often referred to, and illustrated, in my Appendix-Notes (see Index). On its value in more than one respect, see p. 267 (f. n.).

† K. p. 87. ‡ Cf. K. p. 248.

§ I. 10, III. 1, IV. 4, V. 13, VII., XV.

‖ IV. 4.

¶ The other two form III. 1 and V. 13.

of the Water-Spirits in that legend about Michipicoten Island, which is related by Father Dablon.* Since it was written, I have found that such a superstition actually exists, the subject of it being a deep hole in the midst of Lake Huron.†

Canto VII. may be viewed as filling somewhat the part of the *intermezzo* in a drama, Canto XV. as corresponding with the *finale* in a musical composition.

Episodical stories. The Red Men's stories.

C. *a.* Numerous interesting legends,—produced by the prolific imagination of the Red Men, and handed down among them from generation to generation,—are recounted in the wigwam during the long winter-evenings, to the delight of White strangers as well as the Red folk themselves.‡

* See p. 218.

† See p. 188; cf. XIII., and **The Wahkohta's Dream** (**III.** 7).

‡ Cat. i. 80, 83—85; P. ch. i.; K. pp. 86—88. It has been since my composition of Canto XI., that I have seen the passages, here referred to, in the two first of these books. Great part of that in the last of the three is quoted by me in pp. 114, 115. It may be well to state here that the '*coureurs des bois*' are pedlars in the fur-trade service.

b. a. Of my three episodical cantos,*—the first and second are based on two of the legends collected in a small volume by Dr. Schoolcraft,†—the third on a tradition, which was related to Herr Kohl‡ as of an actual event not very distant. My specimens; their bases,

I have not produced these stories. Their insertion would but have served to show the very paraphrastic character of the cantos founded upon them; and the bulk already attained by my volume has necessitated the omission of more useful matter. The basis of **The Dahkohta's Dream,** which is given at the end of that little poem, may be taken as a specimen of the extent to which the stories have been my materials, in proportion to the amount supplied by my own fancy, my knowledge of the Red Man's manners and customs, and my almost involuntarily catching something, I would fain hope, of his thought and feeling.§

The traditionary tales are thus freely handled by the

* IX., XI., XIII. † Sch. H. L. pp. 299, 265.

‡ K. p. 422.

§ "Mihi, vetustas res scribenti, nescio quo pacto antiquus fit animus" (Liv. xliii. 13).

native story-tellers. Herr Kohl* writes as follows:—"It was clear to me that every narrator added much of his own, and altered a good deal according to his taste. The same story has been told me by two different persons, and I have noticed considerable variations, although the groundwork and style of composition remained the same."†

and positions.

β. It may be well to give here the grounds for the respective positions of my episodes.

That part of the southeastern coast of Lake Superior, which is called *Le Grand Sable*,‡ is the proper scene of **Leelinaw and the Pukwudjinees**;§ but I took the liberty of inserting the story where it is, because it seemed peculiarly adapted for that place.‖ **The Faithless Squaw and the Stately Crane**¶ is the ætiological legend of the Cranes of Saut Ste. Marie:** it accounts for the origin of the whitefish,†† their principal food,††—as well as for the

* K. p. 88.
† See also XI. [p. 111, f. n.].
‡ See pp. 294, 381.
§ IX.
‖ See p. 295 (& n.).
¶ XI.
** See pp. 110, 313, 199.
†† See, especially, pp. 346 (f. n.), 199.

settlement of their clan at those rapids, where it is caught in perfection.* **The Evildreamer and the Water-King**† is not localised by Herr Kohl: a versifier may, I think, fairly claim to be permitted to lay its scene on "the pebbly beach"‡ of the haunted isle of Mackinaw,§—an islet, which, by the way, strongly reminded me of that created in *The Tempest* by the imagination of Shakespeare.

D. It was while—feeling somewhat as if *Construction.*

> We were the first, that ever burst
> Into that silent sea—

we gazed on the gorgeous, but ill-omened, sunset, which closed the cloudless day of our entrance into Lake Superior,‖ that it struck me I would occupy any spare intervals in the course of our trip by composing a light verse-account of it somewhat after Horace's of his jaunt to Brundisium. I merely intended to send it to English friends, as a relief to a matter-of-fact prose diary. Then and there I scribbled off such an account of the first day's incidents,—while we

* pp. 110, 199, 346 (f. n.). † XIII. ‡ See p. 316(f. n.).
§ a. n. 72. ‖ See IV. 3.

Westward, westward . . . .
Sail'd into the fiery sunset,
Sail'd into the purple vapours,
Sail'd into the dusk of evening.*

On Lake Superior, and at the rapids† between that lake and Lake Huron, I composed the substance of the main narrative, to the end of the description of one of the Ojibwa wigwams on the Kahministikwoya.‡ The composition of the rest served to while away part of a voyage across the Atlantic in the following summer.

Thus my account of the scenes and incidents of the trip was composed while they were quite fresh in my recollection.

The secondary parts, and the episodical stories, have been added since,—amid the tamer scenery of central England.

Title. E. The fifteeen cantos are collectively entitled **Raspberry Moon,** *or, a July among the woods and waters of the Red Man.* 'Raspberry Moon'—or, the month in which the wild raspberries are

* H. xxii. [p. 164].
† Saut Ste. Marie (a. n. 28). ‡ VIII. 2.

ripe—is that Ojibwa 'moon',* which corresponds with July. It is the time of the year, when the magnificent region, through which we rambled, is at the height of its short-lived summer-splendours.

F. *a*. When the fifteen cantos went to the press, it seemed to me best to relegate many matters to the end of them, instead of overlaying the text with long foot-notes. Some of these matters required a lengthy treatment; others it appeared well to associate with kindred subjects, under comprehensive headings. In the Appendix-Notes, which have resulted from these considerations, my first and foremost object has been the explanation and corroboration of my verses. Hence these Notes, of course, must not be expected to bear on the face of them many marks of originality. I would fain hope, however, that they may be considered a useful addition to the stock of British literature, as a succinct digest of the writings of others and a supplement to them. Even the best of these either contain errors or require reference to other authorities;

Appendix-Notes Proper.

* See a. n. 81, and the Table of the 'Moons,' which is given therewith.

nearly all of them lose half their serviceability through their lack of indices, a defect to some extent remedied by this little volume; many of them are quite out of the reach of people on this side of the Atlantic. I have been studiedly terse; indeed, many of the notes are the results of frequent distilling and elimination. Interruptions of this part of the work, caused by various circumstances, have, again and again, delayed the completion of the book.* Had I not referred to the notes by such a host of figures, I should have summarily curtailed them. As it is,—that the size of the volume might not glaringly outrun the reasonable bounds of such a work,—I have been obliged to omit a large quantity of materials, much of which was ready for the press. I have some thoughts of submitting them to the public, ere long, in a more comprehensive shape, hoping that, in conjunction with others, which are in different stages of preparation, they may furnish useful 'handy books' on the aborigines of the New World and the immigrants from the Old, as well as a series of light sketches of what came under my own observation

* The last of the cantos went to the press on Feb. 2, 1862.

on the other side of the Atlantic. Meanwhile, I would ask a favourable reception for this little book. Its subject is the region of the great lakes,—a region that, in some respects, yields to none in interest. It is true that it does not comprise statistics of the fast-growing civilization of the White Man: such information is soon out of date. It will, at all events, illustrate *The Song of Hiawatha*, and Herr Kohl's interesting notes on the same superstitions and customs, which Mr. Longfellow has so neatly introduced in his spirited lays.

b. During the composition of the Appendix-Notes, I inadvertently omitted to cite some passages; and, while they were passing through the press, I met with many others, most of them corroborating or illustrating my verses, some of them confirming or weakening the probability of my etymological conjectures in the Notes. In some cases, I have taken occasion to produce these in later Notes; in others, I have given them as Supplemental Notes; in others, again, I have reserved them for future use.* and Supplemental.

* This last course has been taken in the case of an intended

Their order.

c. To facilitate reference to them, the Appendix-Notes proper and the Supplemental Notes are placed in the order of the occurrence of their subjects in the fifteen cantos. As they are not systematically arranged, a list of them in the Table of Contents, as well as in the Index, would but have uselessly enlarged the volume.

The Dahkohta's Dream.

(3.) **The Dahkohta's Dream,** *or, the vision on the Dark River,*—a poem composed last January,—appears to me to be suitably included in the same volume with **Raspberry Moon.** The Appendix-Notes to the latter explain and illustrate both.

THE

(4.) The List of Authorities, given to explain the

Supplement to the 39th Appendix-Note. The bulk already attained by the volume precluded anything more than a dry and curt etymological treatment of a few words: it would have been necessary to altogether omit the myths, which refer to the bearers of them. This would have been very unsatisfactory to myself, and probably, I would fain think, to my readers also.

So, too, I reserve the materials I had collected, from authorities ranging over the two centuries of French sway and the century of English, for an introductory sketch of the mutual relations, and the local distribution, of the Red Men, who formerly possessed the woods and waters of the Laurentian

Abbreviations employed in the book, may be useful to any, who desire to be more fully informed on the subjects summarily treated here. LIST OF AUTHORITIES.

(5.) The synopses make an exhaustive Index unnecessary. Further,—to avoid needless enlargement of the volume, I have, in many matters, merely referred to the last link in a chain of references. THE INDEX.

December, 1863.

LIST OF SUPPLEMENTAL NOTES; &c.

N.B.—These notes might, otherwise, escape the reader, since they are not referred to in the text. They may be found on turning to the Index. The word, under which they appear in the Index, is printed in CAPITALS.

The beauty of Lakes SIMCOE *and* KOOTCHI-TCHING [*pp.* 5—8].

The FIRE-FLY [*pp.* 9, 167].

The Red Man's PLAITING *his hair* [*p.* 67].

The use of wooden BOWLS *and spoons* [*p.* 73].

BASS-WOOD [*ib.*].

The Red Man's custom of PAINTING *himself (especially red)* [*ib.*].

The TRILLIUM [*p.* 79].

'GRANDFATHER' *a title of respect* [*p.* 102].

The application of the name 'MAHNITOO' *to a natural object* [*p.* 136]. I take this opportunity for adding that Henry (in the passage cited in p. 382) relates that a rattle-snake was called by some Ojibwas '*mah-nitoo*-snake.'

'*Bois Blanc*' [*p.* 145].

Comparison of the life and death of men with those of TREES [*p.* 161].

The MISSISAHGAS [*p.* 176].

'*Toronto*' [*p.* 177].

The ridge comprising Queenston Heights [*p.* 178].

Old names of Lake SIMCOE [*p.* 179].

'*Kootchi-tching*' [*p.* 181].

'*Penetanguishene*' [*p.* 182].

The white SPRUCE [*ib.*].

'*Assikinack*' *and bearers of this name* [*p.* 185].

'*Mahnitoolin*' [*p.* 187].

La Cloche [*ib.*]. I take this opportunity to add, with regard to the vocal Egyptian stone, that it is in the lap of the statue,—that the word 'salamat' ['salaam'] (= 'salutations'), the present name of the statue, is supposed to be a memorial of its daily utterance soon after sunrise,—and that the word 'Memnon' is supposed to be a corruption of the name of the Egyptian king (Anumophth III.), by whose orders these two statues were erected to himself.

The wild RASPBERRIES *of the lake-country* [*p.* 191].

'*Missi Seepi*' *(commonly written* '*Mississippi*') [*p.* 193].

The entrance of Lake SUPERIOR *from below* [*p.* 200].

'*Mamainse*' [*p.* 201].

SERPENTINE *on the coast of Lake Superior* [*p.* 209].

Other names of Lake SUPERIOR [*p.* 210].

'*Missisawgaiegon*' [*p.* 211].

'*Saginaw*' *and* '*Saguenay*' [*ib.*].

The CARRIBOO [*p.* 213].

'*Missipicooatong*' *or* MICHIPICOTEN' [*p.* 215].

The Spirit of Lake SUPERIOR *and the veneration of that lake* [*p.* 222].

'*Matchi Mahnitoo*' [*ib.*].

Dog Portage and Lakes [*p.* 233].

'*Medicine*' [*p.* 235].

'*Canada*' [*p.* 244].

'*Kahministikwoya*' [*p.* 247].

The depth of the river SAGUENAY [*ib.*].

The DAHKOHTAS [*p.* 270].

'*Nadouessioux*' *&c., and* '*Sioux*' [*ib.*].

The MUSHKODENSHUG [*ib.*].

The SNOW-SHOE [*p.* 283].

Ojibwa DIMINUTIVE *suffixes* [*p.* 292].

The sandy hills called '*Le Grand* SABLE' [*p.* 294].

Other names of Lake NEEPIGON [*p.* 304].

*L'*ARBRE CROCHE [*p.* 311].

The MUSHKODAINSUG [*p.* 334].

The Ojibwa name of the MILKY WAY [*p.* 345].

Other old names of Lakes SIMCOE *and* SUPERIOR [*pp.* 351–2].

ERRATA, ETC., IN THE APPENDIX-NOTES.

Page 178; *middle: strike out* [cf. a. n. 72 (4.)]
— 199; *middle: read* Talon
— 211; *lines* 13, 14: *strike out*, 1*stly*, Micha (see a. n. 72), *and* 2*ndly*, , 72
— 217; *lines* 7—8: *for* six weeks *read* five weeks, with two men,
— 235; *line* 4: *for* 189 *read* 198
— 249; *foot-note: for* a flower like the 'Michaelmas daisy' *read* the purple-flowering meadow-rue (*Thalictrum Aquilegifolium formosum*)
— 277; *foot-note* *: *after* note, *insert* ; Cat. vol. ii. p. 138.
— 283; *foot-note* †: *for a correction of this note, see p.* 328 (*top, and foot-note*).
— 291; *foot-note* *: *on further consideration, I would write* '*Kahka-bekka*', *following, substantially, Bal.*
— 299; *foot-note* ‡: *for* V *read* VI
— 308; *top: I withdraw what I said here;* '*neepi-gon*' (= '*water-dirt*', *i. e.* '*dirty water*') *would be formed like* '*minnee-sohta*', *the Dahkohta equivalent to* '*water-dark*', '*i. e. dark water*' [*see p.* 387].
— 312: *strike out foot-note* †
— 315: *strike out foot-note* **, *and see Introduction.*
— 316; *line* 14: *for* Michabou *read* the Great Beaver [*another mythical personage*].
— — ; *foot-notes: transpose the signs* ‖ *and* ¶
— — ; *strike out foot-notes* *, †, *and* **; *also, in foot-note* ¶, [see Intr.]
— 324; *foot-note* †: *strike out the words after* (4, 5)
— 325; *foot-note* ‡: *strike out the last sentence.*
— — : *strike out foot-note* §
— 327; *foot-note* §: *for* 119 *read* 199
— 329; *foot-note* *: *strike out* [see Intr.]
— 332; *strike out foot-note* ‡
— 334; *foot-note* **: *for* Intr. *read* pp. 270 (f. n. †), 378 (f. n. ‡)

Raspberry Moon;

OR

...y among the Woods and Waters of the Red Man:

FIFTEEN CANTOS.

* * * 'that northern stream,
Which spreads itself into successive seas,' * *

WORDSWORTH (*The Excursion*, Book iii.).

* * * 'quæ loca fabulosus
Lambit [Hydaspes].'

HORACE (*Odes*, i. 22).

Ad Conjugem meam.

Gaudia æstivæque viæ peric'la,
Quodque Naturam Hesperiâ superbam
Formâ, et antiquum nemus, atque aquarum
Dicere regem,—
Quod lacus vastos velit, atque pompam
Fluminis grandem tenui camenâ,—
Hoc, viæ dulcis comes atque vitæ !
Accipe carmen.*

XI. Cal. Jan. MDCCCLX.

To my Wife.

Record of wandering in wild western clime,
The joys, the risks, of that sweet summer-time,—
Strains, that would Nature's new-world grandeur sing,
The haught old greenwood, and of floods the king,
His vast meres, the proud progress of his stream,—
Accept this lay*—unworthy such high theme—,
Comrade in western wilds! comrade in life!
Partner among their chequer'd scenes! dear Wife!

December 22, 1859.

* Originally, these lines were to be prefixed to the first draught of **Raspberry Moon.** (See Introduction.)

Errata, etc., in Raspberry Moon.

Page 9; Lightning-flies flash'd fitful: *see page* 374.
— 20; *line* 3: *for* Ojibwa *read* Odahwa
Pages 37, 41, 45: *read* Shahwondayzy
— 37, 41, 84, 146, 198, 220: *read* Mudjiekeewis
Page 58; *line* 3: *for* lithe *read* little
— 73; *instead of the printed foot-note, read* See pp. 267, 284.
— 80; line 6: *read* maid, and how
— 85; lines 5, 6: *after* Keeweena *read*

By that isle, whose beacon-tower
Bids men, *&c.*

— 101; *foot-note: for* IX. f. n. a *read* p. 293.
— 102; grandfather: *see page* 382
Pages 121, 122: *read* Mish-aboo [*N.B.—The 'a' is an essential part of the word.*]
Page 121; *foot-note* r: *strike out* (see a. n. 77)
— 127; *last line read* Jeebies
— 140; *last line, but one, of the text: read*

That path the pale chill ghosts aye tread

— 160; *foot-note* e: *read* N. p. 29
— 161; as the forest king: *see page* 384.
— 163; murmurous *and* tress of the dawn-star: *see page* 384.
— 167; Through the mirksome night: *see page* 374.

ERRATA, ETC., IN **Raspberry Moon.**

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— 161; as the forest king: *see page* 384.
— 163; murmurous *and* tress of the dawn-star:
— 167; Through the mirksome night: *see page*

Now that this book is just going to the binder, I have, for the first time, read the following in Burns's 'Lines sent to Sir John Whiteford with the Lament for James, Earl of Glencairn':—

'We'll mourn, till we, too, go as he has gone,
And tread the dreary path to that dark world unknown.'

The resemblance between this passage and my verses in pp. 127, 140 is purely accidental. Should any similar resemblances to the compositions of others be found elsewhere, they are nothing more than curious coincidences. The passages selected, for mottoes, from Wordsworth's Poems were unknown to me, till sought out for that purpose.

J. H.-A.

Feb. 1864.

Sev'n times clang'd each trusty clock-bell,
And July's ninth sun had risèn.

[2] These numbers refer to the Appendix-notes.

I.

...LES AND WOODS.

1.

...bitte mirari beatæ
...Pumum et opes strepitumque Romæ."

...nists dimm'd the welkin;
...ept from oozy woodland.

... we from Toronto,—[2]
...t-begrimed Toronto,—
... yearn'd for summer-ramble.

...es clang'd each trusty clock-bell;
...'s ninth sun had risèn.

These numbers refer to the Appendix-notes.

2.

"Here waving groves a chequer'd scene display,
And part admit, and part exclude the day."

Forth the snorting fire-steed[a] bore us,—
By charr'd stump and stunted cedar,
Sturdy wheat and tooth-like snakè-fence,[3]
Through the grove's delicious coolness,
Pine and hickory[4], spruce and hemlock,[5]
Pink-ear'd stalk[b] and orange cluster,[c]
Waving flame-like, flaring blaze-like,
Through the shades day never lightens.

Thus we rose[d] o'er many a terrace[6]
Bathed by old Ontario's[1] billows,
While, through slowly-rolling ages,
Shrank the marge of his huge basin.

[a] We left Toronto by the Ontario, Simcoe, and Huron Railroad. The house we came from stood on the outskirts of the city, and in the 'second growth' of the forest,—amid "oozy woodland."

[b] It looked like French withy.

[c] This appeared to be the red-berried elder (*Sambucus pubens*). For the extent of its 'habitat' see *Rich.* vol. ii. p. 297.

[d] The highest grade is 60 feet to the mile.

3.

"the poor brute's condition, forced to run
Its course of suffering"

As we fared, a vision met us
Ruth and indignation rousing.
Toil'd a horse in dreary treadmill,—
Ever toil'd he,—while behind him
Sped a sawing-apparatus.

4.

"Ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα,
Ἠδ' αὖτις πρὸς δῶμα νεοίατο θαῦμα ἰδέσθαι."

Welcomed then our eyes the fabric,
Where, in iròn trappings shrouded,
Work'd the potent giant genie,
Dusky Steam — a willing bond-slave,
To the mind of man obedient,
Work'd unwearied and insensate,
Yet as fill'd with strength and motion,
Yet as fill'd with understanding,
Like the golden handmaids moulded
Erst by cunning of the Fire-God.[e]

[e] See *Homer*, Il. xviii. 372–379.

5.

" Here hills and vales, the woodland and the plain,
Here earth and water, seem to strive again;
Not, chaos like, together crush'd and bruis'd,
But, as the world, harmoniously confused."

On, through Newmarket, we wended —
Ancient, well-clear'd, home-like township;[7]

On, athwart full many a gully,—
Cleaving hill in hill involvèd,
Mass'd by Nature, as at random,
In the gracefullest of tangles; —

Glode adown to Holland Landing,—
Where slow crawl'd swart swampy river,
Struggling through his clay-morasses,
Logs, and snags, and cedar-islets; —

Paused where show'd Bell Ewart's haven
Her lone group of Norse-like shanties,
Nigh the gleaming mere of Simcoe[8]
Scarce beruffled by a ripple.

6.

" the boat advanced
Through crystal water, smoothly as a hawk "

Then in joyaunce roll'd the noontide, —
Isle and sky and bay and foreland
Fleet flew by in dazzling tangle.

Gracefully along the water
Tow'r'd the trees, or droop'd, or bent them
As to bathe them 'neath the surface.

Now some faëry wood-wove jetty
Would our lissome bright barque shoot to, —
Pause, — then onward speed, rejoicing,
As the may-fly, in the sunshine.

7.

" Territus exsurgit; fugit omnis inertia somni."

Glide we 'neath the uplifted drawbridge; —
Thread we dredg'd and stake-mark'd pathway
Cut athwart the rushy shallows.

Lo! deep-dozing chipmunk[9], squatting
On his lone snag — rous'd and frighted

By fierce-hissing, yelling fire-boat,[f]—
Bravely parts the mere's effulgence,
To yon distant grove escaping.

8.

" a crystal mere
Among steep hills and woods embosom'd "

Beauteous then the unfolded prospect; —
Gay the Red Man's sun-lit lodges[10]
Gleaming on the imbower'd mere-beach; —
Broad and fair shines Kootchi-tching Lake.[11]

9.

" Tibur supinum "

Glistens, as we round lush foreland,
'Neath yon pine-hung slope Orillia,—
O'er, about her the dark wild-wood
Crowning, clasping as fair girdle.

[f] The Red Man's name for the White Man's 'steam-boat' (cf. C. p. 57).

10.

THE SUMMER STEAMER ON THE MERE.

"placidum sulcabat iter"

Bravely doth float the gold-prankt boat
On the pearly, silvery mere:
Bravely doth show her shape below
In the pool so still and clear.

Gaily doth glide the sweet summer-tide;
Merrily dance the blithe hours:
While the nodding trees, gently waked by the breeze,
Whisper welcome to Eden-bow'rs.

11.

"the sun, declining, cast
A slant and mellow radiance"

Now — with prow revers'd, careering
Southward, by the western margin, —
Felt we more the landscape's beauty,
Deepen'd by the dying daylight.

Lovely lay the liquid mirror,
Casting back the forest's shadow; —

Daintily it waved and shimmer'd,—
With its bowers and its flowers,—
When a loon's[g] black neck would tower
Ever and anon above it.

12.

"the still breast of a crystal lake"

Glode we thus by charming foreland,
Glode we thus by charming island,
To thy faëry port, Bell Ewart;—

Whence the fire-car[a] whirl'd us,—bounding
Through the gloom of grove primæval
Lighted by the flaring elder.[c]

13.

"Itur in antiquam silvam"

"mali culices ranæque palustres
Avertunt somnos."

Now had pass'd bay-thronèd Barrie,[12]
Now the sunset's glories parted.

[g] Also called the great northern diver (*Colymbus glacialis*).

Lo! in mid career our swift steed,
Swarthy, iròn-harness'd Vapour,
Halted, shatter'd and disabled—
Halted, in the eerie gloaming,
'Mid the many-cycled[13] greenwood.

One pale star faint glimmer'd o'er us,
Lightning-flies[h] flash'd fitful by us,
Naught the grewsome stillness breaking,
Save the croaking of the bull-frog,—[14]
Huge, dusk, yellow-eyed Dahinda,—
Antiphonal, in the rank swamp.
Sore we smarted with the stinging
Of guerilla-like mosquito,
Small, shrill, poison-spear'd Suggeema,—
Dancing mazy, 'wildering war-dance,
Hoarse, terrific war-cry singing,
Venging hunting-ground invaded.
Happy they who won the kindly

[h] "Lightning-bug" ("bug" is = beetle) is the Yankee name for the fire-fly.

Influence of gracious Slumber
Through the long drear hours slow-dwindling,
Ere beyond lone Nahdowa-Sahging [15]
Collingwood [16] could speed swift steam-car,
And receive us worn and drowsy.

Such the first day of our travel.

II.

THE EMBRYO CITY.

1.

"muros arcemque procul ac rara domorum
Tecta vident; quæ nunc Romana potentia cœlo
Æquavit; tum res inopes Evandrus habebat."

YE who dwell in England's[a] London,
'Mid the world-throng'd hive of Labour!
Ye who dwell in England's[a] Oxford,
'Mid the princely halls of Learning!
Ye in Bladud's town luxurious
Wheel'd to Æsculapian waters!

[a] Canada has her London and Oxford, and indeed her Windsor (two), and her Thames,—her

"parvam Trojam, simulataque magnis
Pergama, et arentem Xanthi cognomine rivum."

Moving—easy, pensive, jaunty—
In your homes of solid comfort,
Stately leisure, snug refinement! —
Scarce, I ween, can *ye* imagine
Collingwood [16], the embryo-city,
Village of no less ambition
Than to be great mart of Commerce,
'Tween Pacific and Atlantic.

Since her birth in grove primæval
Scarcely thrice hath flown our fleet orb
Round her sovran's throne of glory.
What she shall be in the future,
Let the future's self determine.

On that fateful site beheld we
Straggling, shapeless, haste-built cluster
Of wood buildings quickly counted,
Sparsely rear'd amid the dank swamp—
Dwelling of the noisy bull-frog,
Huge, dusk, yellow-eyed Dahinda,—
'Mid the crumbling, wind-toss'd sand-heaps,—

'Mid the charr'd stems of the greenwood,
Towering—gloom-wrapp'd, weird-like, ghostly—
Where the fire-path from Toronto,
From Ontario and from Simcoe,
Meets the Georgian Bay[19] of Huron.[78]

2.

"rauca,
Sole sub ardenti, resonant arbusta cicadis."

Sauntering here[b] in garish noon-tide,
Heard we what to English hearing
Seem'd of burning wood the crackle.

Much we marvell'd: "Can it well be?
No: it cannot — yes: it must be —
Yonder grasshopper, careering
In the sheen of summer-sunshine."

Yes: it was that flying insect,
But no grass-hopper of England.

[b] We reached Collingwood on the 9th, and left it on the 12th. Besides the stroll alluded to, we walked along the shores of the Georgian Bay, and made the acquaintance of many beautiful flowers.

Brown its legs, and brown its body:
Edged with hue of English primrose
Were the winglets it expanded:
And the sound it loves to utter
Gives its name — the rattling locust.[17]

3.

"O! qui me gelidis in vallibus Hæmi
Sistat, et ingenti ramorum protegat umbrâ!"

From the blistering heat sweet shelter
Sought we in the welcome forest.

"a living and rejoicing world.'

There on moss-grown boughs reposed we,
While above us and around us
Gorgeous butterflies[c] were sweeping,
Wheeling round huge trunk, and 'lighting
On slim stem or broad leaf's surface,—
Waving, poising, opening, shutting,
Now contracting, now expanding,
All the dazzling glossy splendour

[c] They looked very like the Camberwell Beauty (*Vanessa Antiopa*).

Of their richly-burnish'd pinions,—
Brown, with twofold white band circled,—
Spots of azure-blue and yellow
Lighting up gay tails and borders.

'Neath us trail'd a winsome creeper:[18]
White as snow her downy petal,
With faint, gentle blush beneath it;
Bright her dark-green leaf and varnish'd,
As of holly or camellia.

Sate we thus amid the verdure,
'Neath lush canopy thick-plaited
By the dædal hand of Nature;
View'd the squirrel springing fearless
Through the mazes of the branches;
Drank the music of the wildwood,
Murmuring o'er us and around us
As aërial ocean currents;
While the cow-bell's cheery tinkle,
From the grass-paved highway wafted,
Blent with glee of rapturous millions,

Denizens of merry greenwood,
Free from care and free from sorrow,
In the joy of life exulting,—
Blent with Nature's anthem surging
Through the grandest of cathedrals.

III.

EARTH, WOOD, AND WATER.

1.

The Embarkation.

" Di, maris et terræ tempestatumque potentes,
Ferte viam vento facilem, et spirate secundi! "

FORTH the frail barque[a] hath flown,
Launch'd on wild seas unknown.
Pow'rs of the deep!
Pow'rs of the air!
Sleep! — oh! in mercy, sleep!
Spare! — oh! spare!

At 10.30 a.m., 12th July, 1858, the *Scruee* (an anagramcal *nom de plume*, which I take 'poetic licence' to give the steamer) started from Collingwood on her 'trial-trip,' as the bearer of Her Majesty's mail to Rupert's Land. A crowd the pier and on a large Chicago steamer cheered us as we off. Captain Kennedy, who in 1851 and 1853 commanded

2.

"Sollicitant freta cæca —"

Chill the morn and leaden-clouded,
When the Georgian Bay[19] received us
On her broad and heaving bosom,—
Bearing us from swamp and forest,
From her embryo-port and city,
From the rampart-ridge[b] that warded
Waves and winds of western waters.

3.

"Aurum irrepertum —"

Lofty, steep, and long the mountain,[b]
'Neath his mantle of deep greenwood
(Quoth our gazing, gloating captain),

expeditions sent out by Lady Franklin in search of her lost husband, had charge of the mail to the Red River colony, and proved a very entertaining companion. He left us at Grand Portage.

[b] Sahgimah Odahkahwahbewin = Sahgimah's watching-place (see a. n. 15), or the Blue Mountains (h. l. 1500 ft.).

'Neath the blue clay and the grey rock
Stores of yellow gold concealing.

4.

"—— rupes, vastum quæ prodit in æquor,
Obvia ventorum furiis, expôstaque ponto,"—

Now it met us, as we voyaged,
Jutting northward with the bold bluff
Known as Cabot's Head[c] to seamen,—
Motley foliage rippling under,
Glancing streams of limpid sapphire
Coiling through the bowery tangle.

5.

"Nox erat—"

Cheerly—'mid the darkening ether,
'Mid the amethyst-dyed turkis,
'Mid the ebon-tinctured purple,—

[c] Though the great Genoese, who set sail across the broad Atlantic, and would not put back before reaching the West Indian islands, is rightly entitled the discoverer of the New World, yet, barring the dim annals of the Northmen, the great Venetian seems to have been the first discoverer of the mainland, when he sighted the coast of Labrador on Midsummer-day, 1497.

Gleam'd the lighthouse-flame[d], and sparkled
Pale stars true to evening-muster,
While the night-fire of the Ojibwa[48]
Shimmer'd on his holy island.[20]

6.

"— varia freta consita terris —"

Silvery grew the sheen of Morning —
Gold-wreath'd, amber-tressèd Morning,
Bending o'er the watery champaign,
O'er the diamond-spangled azure,
As we thridded emerald islets,[e]
Nodding spruce and dancing aspen, —

[d] Before we reached the Isle of Coves and its light, we had passed between two other islets of some elevation. That which was on our left is the subject of the following passage in Mr. A. Murray's "Report of the Progress of the Geological Survey of Canada for the year 1847-8," p. 120, under the head *Niagara limestones:* "On some parts of the coast the rock is worn by the action of the water of the lake into remarkable pillar-like shapes [by the bye, I observed one at Cabot's Head, and I would compare the Sugar Loaf rock at Mackinaw]. This is particularly the case at Flower-pot Island, where one column was observed resembling a jelly-glass, being worn small near the base, and enlarging symmetrically toward the top." We saw

Launch'd at length on the broad channel,[c]
Where La Cloche[21] and Mahnitoolin[20]
Eastward crowd their violet turrets,
Where Saint Joseph's[25] blue shore shyly
Peeps above the western mere-brim.

7.

"—— in parentis viscera intravit suæ
Deterior ætas: eruit ferrum grave."

Brightest blazed the Sun-God's splendour,
Highest soar'd his lamp's effulgence,
When we landed on the drear ridge,[22]

this one standing on the beach, and heard that there had been another, but it had fallen into the water.

[c] We passed through the islets called 'The Ducks' at 5 a. m., proceeded along Great Mahnitoolin Island (l. 81 m., a. 1600 sq. m.), and found our way into the North Channel (120 m. from W. to E., and 25 m. from N. to S.) through Missisahging Strait, which divides the tail of that large crawfish-shaped island from Cockburn Island. This island (about 13 m. from W. to E., and 9 m. from N. to S.) is thickly wooded, and only inhabited by the Red Man. On its west, separated by a narrow channel, is Drummond Island (about 19 m. from W. to E., and 11 m. from N. to S.), a low, wooded, and unsettled island, belonging to the State of Michigan. C. (p. 27) speaks of it *en passant* as "interesting from its fossils." Good lithographic stone is said to have been found in it (see D., p. 114).

Ridge strong-sinew'd limbs are delving,
Tearing treasures, sacrilegious,
From the thews of the Great Mother,[f]
Rifling wealth throughout the ages
'Neath Earth's solid ribs embedded.

There the dull rock glistens gaud-like
With the peacock's changeful plumage,
With the tints the Day-King's finger
Braids upon the sable rain-cloud.
Bare and parch'd and stern the surface,
Save where struggles forth dwarf herbage,
Stunted raspberry[23], starv'd whortle.[24]

8.

" —— αἰὶ Ζεφύροιο λιγυπνείοντας ἀήτας
'Ωκεανὸς ἀνίησιν, ἀναψύχων ἀνθρώπους."

Then thrice welcome waved the wild wood
Of Saint Joseph's[25] teeming island,
Fann'd by mild, mere-temper'd breezes,
Scantly gemm'd with hut and 'clearing,'—
Tawny-arm'd squaws of the savage

[f] See Lucretius, ii. 598-642.

Paddling by the bowery border,
Answering the plash of paddle
With clear, merry-ringing laughter.

9.

" — longos superant flexus, variisque teguntur
Arboribus," —

Welcome the fair groves that tower
O'er the river of Saint Mary —[26]
Broad stream studded with rock-islets,
Islet bristling with lithe birch-stems,[27]
Army white-clad and green-crested.

Stem we now a raving torrent,
Struggling through his serried crevass,
Writhing, coiling, plunging, darting,
Likest Lerna's mangled hydra.

Now with clinging slime [8] we wrestle;
Now ascend a rolling river

[8] Alluding to Mud Lake (l. 10 m., b. 5 m.) and Lake George (l. 8 m., b. 5 m.). In Mud Lake "is found a great abundance and variety of fishes, and also the salamander, which the Indians call 'the walking fish' (*Menobranchus*), and which even to them is a great curiosity" (C. p. 29).

Shaking off his mere-like slumber,—[h]
Slumber after his wild surges
O'er the rocks that block his journey,
Where, with many a bound and eddy,—[26]
As the giant of the ice-deep,
Chief of all that swim wide ocean,
Vex'd long while by venturous oarsmen,
Stung by swarms of spears incessant,—
Prone he speeds in furious onset,—
Tossing high his showery foam-spray,
Tossing high frail boat of birch-bark[27]
Guided by the dexterous paddle.

[h] For some distance below the Saut Ste. Marie rapids, the river (b. 1 m.) is particularly tranquil.

IV.

SUNSHINE ON KEETCHI GAHMI.

1.

"— juventus
Per medium classi barbara venit Athon."

MORN had flamed forth o'er dun pine-ridge,
Ere our barque had trod the channel [29]
Hewn by cunning of the White Man,—
Path meet for his hugest fire-ship
From the Leap [28] of Mary's River,[26]
Leap of Keetchi-Gahmi Seebi,—
To the White Man's Lake Superior,[31]
To the Red Man's Keetchi Gahmi,— [33]
To the Red Man's grand Great Water.

2.

"— impiæ
Non tangenda rates transiliunt vada."

Dainty tree-clad slopes [30] trip by us,
Till the broad expanse is open'd

With Mamainse's [30] blue heights northward,—
Mount o'er mount,—a pile fantastic,—
Wan, blanch'd, shadowy, grisly phantoms,
Frowning on the pigmy Pale Face,
Who could dare with hissing fire-boat
Break the sleep of Keetchi Gahmi.

"Jam medio apparet fluctu nemorosa Zacynthos,
Dulichiumque, Sameque, et Neritos ardua saxis."

Verdurous Cahriboo [a] glides by us,—
Glide thy lush steeps, Missi Picoo'tong! [35]
Isle, whose bow'rs and land-clasp'd havens
Seem to chide the sturdy woodman,
Seem to beckon up the trader.

3.

"—— quid vesper serus vehat, ...
. . . . . quid cogitet humidus Auster,
Sol tibi signa dabit."

Speeding on, we view'd the Sun-God
In full sovran state descending,—

[a] A low wooded island, so named from sixty cahriboos (see a. n. 34) having been killed on it by Captain M'Cargoe, who accompanied Bayfield. I presume the Cahriboo I. in the Gulf of St. Lawrence owes its name to a similar occurrence.

Many a flowing robe of crimson
Shrouding his retiring splendour,—
With their long, wreath'd skirts forewarning
Wind and rain and furious tempest.

So I boded, though full gaily
Flew we 'neath the cloudless welkin,
Fann'd by wings of strong southeaster,—
Flew beneath the hollow welkin,
While night's gathering gloom enwrapp'd us.

4.

The Water Wraith's Home.[b]

"—— humida regna."

(1.)

Far, far beneath the glassy pool,—
That smileth false welcome to you who roam,
That doth beguile
With her sunny smile,—
The Chief of the Water Wraiths doth rule,
And hath his viewless home.

[b] See a. n. 35, 36, 20, and, on the minerals, 32.

(2.)

With his children fair,
Of flowing hair,— [35]
He haunteth there.

(3.)

Far, far beneath the mountain-pine,—
Beneath the summer-bloom,—
Far, far beneath the murky mine,— [35]
Where never sinketh sounding-line,—
Amid the grewsome sunless deep,
Where all is still in trance-like sleep,—
He dwelleth there,—
Down in weird weedy coomb.

(4.)

Deep, deep below the rolling wave,
He hath framed his wigwam in hollow cave.—
Far, far below the fair free foam,
Of the grim black ir'n [32] he hath scoop'd its dome.
Each corridor —
It is bravely dight
With the ruddy copper's dædal ore,

Shot with crimson, and pink,
And purple, and blue,
And the colours that link
Them, of myriad hue.—
The walls — they are bright
With the motley bands
Of the dazzling sands
Of wondrous Schkuee-archibi-kung :—[32]
And above hath Missibeezi[35] hung,
I wis, a cunningly-woven roof:
No earthly hand hath wrought its woof;
It was brode not, I wis, by mortal wight;
It was brode by his children of flowing hair,
By the Meemogovissiooees[35] fair. —
There mingle[32]— by eye of man unseen —
In magic maze, chlorastrolite[41] sheen,
Violet amethyst[c], malachite green,
And silver white,
And yellow gold :—
There mingle, in many a beauteous twine,
Gay rainbow-wreathèd serpentine,

[c] See VI. 2.

Red jasper, and moonstone's pearly shine,
And ruby and sapphire crystalline,
And the shimmer, I ween,
Of gems untold:—
And they scatter a dim, uncanny light
Through the old-world hall of the Water Sprite.

(5.)

Woe to Ojibwa's frail canoe!
Woe e'en to White Man's fire-ship too!
To all, that dare
Approach the Water Spirit's lair!—
With sudden [31] swell,
With rock [37], needle-like, fell,
He guardeth it well.—
He tolleth them on to a dreadful doom:
He prepareth for them a darksome tomb.

(6.)

Deep under the mere, he abideth there:
Yet he layeth above full many a snare.

(7.)

He hideth his toils in the fog's [31] thick gloom:
But his voice [35] is heard in the breaker's boom.
Beware! Beware!

V.

STORM, AND FOG, AND ROCKS.

1.

"Omnia tum pariter vento nimbisque videbis
Fervere."

Ever wilder, ever louder
Roar'd the gale and boom'd the surges;
Ever heavier roll'd the frail barque,
Plunging on athwart the billow,
Scudding blindly by the swart Slate Isles,[a]
While a foul fog's grisly meshes
Ever folded her more closely,—
As grey winding-sheet enshrouding
Mortals destined to destruction
By thy wrath, dread Missibeezi,[35]
Lord of restless Keetchi Gahmi!
By thy flowing-tressèd children,[35]—

[a] A bold precipitous group, lying some 10 miles off the north shore (see a. n. 32).

Mortals, who durst seek the lifeless,
Awe-fenced, man-shunn'd desolation
Of your home in dreary northland,[37]
Of your northland haunts, rock-sentried,[37]
Terror of Ojibwa paddle,
Terror e'en of White Man's fire-ship.

2.

"Certa nec incertis affulgent sidera nautis."

Storm-toss'd, wave-lash'd, fog-enshrouded,
Rush'd we tow'rd the deadly ambush,
Tow'rd the grim rocks of the northland.
Fail'd us e'en the trusty compass,—
Fail'd us in the hour of danger:
Whether ("guess'd" the 'wilder'd pilot)
Drawn aside by iròn cable,
Lurking traitor in the doom'd barque,—
Or charm-fetter'd by huge treasure[b]
Hidden in some ponderous mountain

[b] In more than one part of the S. W. shore of Lake Superior the compass is affected by iron in the green-stone (Bay.)—the predominant 'rock' of the N. shore.

Hanging haply, potent, o'er us.
"Yet," said he, "it cannot so be;
For our barque must now be moving,
In mid channel, through the vast trough
'Twixt Isle Royale[40] and the north shore."

3.

"Ipse diem noctemque negat discernere cœlo,
Nec meminisse viæ mediâ Palinurus in undâ."

Then had been right welcome pilot
Kenning pathway, kenning peril:
Then, I wis, right welcome captain,
Who had ofttimes deftly guided
Stout barque over billowy desert.

4.

"—— cæcis erramus in undis."

Rein'd is now our fiery courser;
Tardier moves the toiling engine;
Till slow-labouring wheels are silent.

Southward, northward, eastward, westward
Veers the prow, as bids her master's
Careless or capricious fancy,—

Drifts on blindly now, abandon'd
To the will of wind and current.

5.

"Tum rauca assiduo . . . sale saxa sonabant."

Ringeth in our ears hoarse breaker,
Roaring like the bay of bloodhound
Waiting, eager, to devour us.

Vainly flee we, hither, thither,
From a foe too close besetting,
Lower now — now fiercely clam'rous —
Muttering his threats exultant.

6.

"Involvêre diem nimbi, et nox humida cœlum
Abstulit."

In the mist our straining eye-sight
Had descried the Sun-God's pale face
Ghastly-glimmering through his curtain,[b]

[b] See VIII. 2.

Through the doorway of his wigwam,[54]
While he struggled through the welkin,
While he raised him in the welkin.

Now — as fast his orb descended —
Hope, so fondly clutch'd, had fled us.

7.

"— nimbosa cacumina montis,"

Strangely mingled joy and terror,
When the fleecy curtain open'd,
To reveal in deep blue crevass
Murky dome — opaque, substantial,
Grimly solid — hanging o'er us,—
Likest those black spots mysterious
Scann'd by Art-assisted vision
In the dazing ball of noontide.

8.

" — cunctis altior Ibat "

This — full truly " guess'd " the pilot —
This the lordly, gloomy mountain,

For his mien and height majestic
Meet — so deem'd the Black-Robe Fathers,[57]
Deem'd that company heroïc —
That should bear throughout the ages
The grand name of their loved founder,
Of Spain's saintliest, haughtiest noble.

9.

"Eripiunt subito nubes cœlumque diemque
Teucrorum ex oculis: ponto nox incubat atra.
. . . . . .
Præsentemque viris intentant omnia mortem."

Parted thus the shrouding Vapours,
But to terrify the gazer
With Ignace's[38] lurid summit,—
Closed again around us, quenching
Any spark of hope that linger'd,
Filling with dismay all bosoms.

10.

"— saxa latentia—"

Well the pilot knew the ambush'd
Foes that lurk'd around that mountain; —

Well he knew those rocks, that mangle
Aught, within their jaws that ventures.

11.

" Collectasque fugat nubes—"

Lo ! — while strain'd the baffled eyeball,—
Lo ! — while throng'd the massy Vapours,
Throng'd the sons of Shahwondahzy,[c]
Dreamy, slumbrous Shahwondahzy,
Throng'd the sons of wily Wahbun,—[d]
While the growl of sullen breaker
Mock'd his reeling, moaning victim —
Came the mighty Mudjeykeewis,[e]
Came the strong wind of the prairies.

At his blast the foul dun Vapours
Quail'd, and fled in pale confusion.

[c] = the South-Wind.
[d] = the East-Wind.
[e] = the West-Wind.

12.

"— solemque reducit."

Then the red Sun glared out fiercely,
With his blaze the rout completing.

Then the shaggy[38] steep gloom'd by us:
Then, before us, and behind us,—
Then, beside us, and around us,—
Bristled myriad[37] rocky islets.

Then — though foes unseen were watching,
Jaggèd rocks, their dark fangs rearing
Skyward from the deep abysses —
Sped we onward in the sunshine,
In the radiance of the Sun-God,—
Reckless — in our joyous wonder,
At the "hairbreadth 'scape" surmounted,—
Reckless — in our new-felt rapture —
Of the perils yet surrounding.

13.

The Deliverance.

"Læta serenati facies aperitur Olympi."

(1.)

The frail barque is freed from the glamour that bound her:
Dispers'd are the dun mists long wreathèd around her:
Dissolv'd is the spell
Of the Water Wraith fell:
For the good gale deliv'rance hath brought her.

(2.)

The sky and the mere
From their storm-whirls are clear,
And greet with glad smile
The Lord of the Day,
After dreary exile
In duresse vile,
Re-asserting his righteous sway.

(3.)

E'en the grim jealous Sprite
In the genial light
Forgetteth his spite,—
And delighteth to play,
Goodhumour'd and gay,—
Showing 'Fly-away Capes' [f]
Of droll whimsical shapes
Round the bright beaming brow of Big Water.

[f] The mock-height of the *mirage* (see a. n. 66) is called by the sailor 'Cape Fly-away.'

VI.

MOUNTAINS AND ISLANDS.

1.

"Albus ut obscuro deterget nubila cœlo
Sæpe Notus,—"

Sped we on by coast and island,
Stemming e'en the stout, stern West-Wind,
E'en the might of Mudjeykeewis,—
Him who drove but now before him
All the host of grisly Vapours,
That had muster'd from the South-East,—
From the realm of Shahwondahzy,
Dreamy, slumbrous Shahwondahzy,—
From the realm of wily Wahbun.

2.

"Quo non arbiter Hadriæ
Major, tollere seu ponere vult freta."

Thus by Spar Isle [a 32], and the brown crags,
Where the violet-tinctured crystal [b]
Gleams within her rocky casket,—
Thus by Agate Cove [32] we voyaged.

Seldom in the warmth of summer—
"Guess'd" our pilot—had so mighty
Gale career'd o'er Keetchi Gahmi,
O'er the Red Man's grand Great Water.

3.

"Terribiles visu formæ—"

Dimlier ever tow'r'd behind us
Haught Ignace's cloud-throned grandeur:

[a] Also called Fluor Isle.

[b] The amethyst (see a. n. 32).

Larger loom'd in farmost distance
Blue-hued form the headlands over,
As some storm-betokening [c] cloudlet.

Grim the shape it wore and aspect—
Hand with clench'd palm, broad and shadowy,
From the mere, in sign of anger,
Rais'd to scare us and repel us.

While we near'd, lo! spread a mountain,—
Thunder-Cape [42] its name of terror.

[c] C. (p. 78) writes:—"A dim, majestic outline in the far distance, seeming only to divide one part of the sky from the other, our *voyageurs* declared to be Thunder Cape, seventy or eighty miles off." Though in that region distant heights are sometimes remarkably clear, I think this must have been an exaggeration. We were, I should say, no more than forty miles off, or so.

One was reminded of the report of Elijah's servant, on his return from a seventh ascent to the top of the Carmel headland:—"Behold there ariseth a little cloud out of the sea, like a man's hand" (1 Kings, xviii. 44). I have seen this "storm-betokening cloudlet" on the Laurentian lakes.

4.

"Ille Creator
Atque Opifex Rerum"

Nigh us, lo! a group of green heights,
So grotesquely ranged by Nature,
That the visionary [74] savage,
Paddling over broad Big Water,
Sees there Ninnibohzhoo [39], the mighty,
Resting from creative labours. [39]

Here the wide world's mightful maker,
Here—his work stupendous ended—
Laid him down,—here lieth ever.
Yon round knoll his head; yon broad slopes
Show his noble breast distended;
Yon fair, goodlier-swelling twin-hills [d]
Are his giant-knees rear'd upward,
While he taketh deep still slumber,
Slumber to be broken never.

[d] The *voyageurs* call these *Les mammelons*, and Bay. has them, in his chart, as *The Paps*.

5.

"Insula inexhaustis Chalybum generosa metallis."

Tow'rd the realm of Shahwondahzy,
Tow'rd the region of the South-Wind,
Stretch'd a sun-lit azure island,
Worthy of her title royal.[40]

Rich her treasure, rock-embedded;[40]
Rare her stranded pebble's[41] beauty,
Sheen with gayer, lovelier lustre,
'Neath the shy, soft, gentle kisses
Of blithe, fondling, fair-curl'd wavelet,
'Neath the impassion'd, wild embraces
Of swift-springing, clutching billow.

6.

"—Acroceraunia."

Round the long, low, tongue-like foreland,[e]
By the long, jagg'd inlet[f] sped we,

[e] Point Porphyry.
[f] Black Bay.

Where the black stream [g] rolls his torrent
From vast bogs and dank dells northward,
Through the black gulf [f] to the blue lake:

By the awful Thunder-Mountain [42]
Veiling half the vault of heavèn
With his grand, majestic ridges,—
Ridges robed with feathery greenwood,
Waving spruce and fluttering aspen,—
Ridges crown'd with wind-dwarf'd wild wood,—
Ridges knit with flaring red rock,—
Fierce, bare, rugged, palisade-like,—
Like some old-world fortress towering
O'er that leafy bank gigantic,
Gnaw'd [h] by surf-fringed pool abysmal.

[g] Black River. F. and W. give a view of its wild scenery.

[h] Since composing this, I have found K. (p. 2) stating that the Red Man's term for a foreland is "Shaguamikon, which means, literally, 'something gnawed on all sides.'" The subject of this remark is an island in the south-west of L. Superior. The Red Man's name for it was rendered La Pointe by the French missionaries of the seventeenth century. I suspect that the island has been "gnawed" off from the mainland, like Long Point I. on L. Erie, and Gibraltar Point on L. Ontario, now an island (a. n. 2).

7.

"—æthrii . . . . ardua montis."

Well might fancy [42] of awed savage,
Creeping by in tiny shallop,
Deem, if child of man should haply
Scale that welkin-piercing headland,
Turn him, 'mid the reeling mountains,
Thrice on dizzy brink terrific,—
Gazing on the swimming ether,
On the giddy, staggering wild woods,
On the boundless waste of billows,
On the gulf[i] down-beckoning under,—
Him shall hollow voice of Pauguk[j]
Never call in gloomy night-time,
Him shall glaring eye of Pauguk
Never maze in breathless horror,
Him shall rude, cold hand of Pauguk
Never rest on terror-frozen,
Hurry,—shuddering, pale, and shivering,—
To the place of bloodless phantoms.

[i] Its width is 5 m., its depth more than 180 f.
[j] = Death.

8.

"Provehimur pelago vicina Ceraunia juxta."

Glode we o'er the shadowy alley,[i]
By the awful Thunder-Mountain,
Glode betwixt him and that other
Stately weather-splinter'd warder,[43]
Guarding from the sweeping West-Wind
Yon sweet, slumber-outstretch'd inlet.[k]

9.

"Hinc atque hinc vastæ rupes, geminique minantur
In cœlum scopuli: quorum sub vertice latè
Æquora tuta silent. Tum silvis scena coruscis
Desuper, horrentique atrum nemus imminet umbrâ."

Say, majestic old-world brethren,
Bulwarks twain of lakelet tender,
Lightning-scarr'd, storm-furrow'd giants,
Soaring o'er the puny fire-boat!
Tell your wonder-teeming story:

[k] The greatest length of Thunder Bay, from S. W. to N. E. (its head), is 32 m.; its breadth, from Thunder Cape to the mouth of the Fort William branch of the Kahministikwoya, is about 14 m.; its depth is more than 180 f. at the S. E. entrance, and from 60 to 120 in many parts of the inlet.

Whether whilom broad Big-Water
Burst your barrier adamantine,
Hurl'd by whirlwind from the southeast;—

Or huge horde of ermined mountains,
Dun-grey, azure-gleaming mountains,
Wanderers from the eerie ice-world—[1]
Roll'd by grand all-whelming deluge,
Blown by strong gale of the northwest—
Bore down on it, crash'd, and sunder'd;—

Or, in throes Titanic heaving,
Mother Earth your stout mass sever'd,—
Oped gash, gory, deep, eternal,
Channel meet for damm'd-up ocean,
Spread long while o'er peak and dingle,
Bounding then with deafening bellow
Through the cleft to Keetchi Gahmi—

[1] Such was the appearance of the icebergs, which, in various sizes and shapes, met our eyes during the greater part of the 5th day of August, 1859, after emerging from the Gulf of St. Lawrence through the Strait of Belle Isle.

Left you standing through the ages,
Mocking Time, the all-destroyer,
Deathless janitors appointed
To the queen of saltless waters.

10.

" Vim cunctam atque minas perfert cœlique marisque;
Ipsa immota manet."

Lo! a third[43],—like haughty chieftain
Towering in his lonely grandeur
O'er the surging hosts around him,
All his broad breast grimly gleaming,
All his steely breast-plate beaming,
In the silvery sheen of noon-day,
All his mantle's sombre green'ry
Drooping o'er his stalwart shoulders; —
Like fair Elbe's right kingly castle,[43]
Hold that erst could scorn defiant
E'en the Corsican world-victor,
Smiling from her maiden eyrie
On the flash and bray of cannon.

11.

" mountains, bare, or clothed with ancient woods,
Surrounded us: and, as we held our way
Along the level of the glassy flood,
They ceased not to surround us,—change of place,
From kindred features diversely combined,
Producing change of beauty ever new."

Gaily clove we those still waters,
Gaily gazed on mount and islet,—
Islets[m] flooded by the glories,
Islets vying with the glories,
Of the fading, flushing sun-light,—
Each like gleam of parting rainbow,
Or some jewel by the craftsman
Deck'd with stones of every colour:—
Birch, fir—greenery light and sombre—
Spreading, tapering, quivering leafage—
Lissome white stem, sturdy brown stem—
Rock all orange, pink, and purple.[44]

12.

" Ingentem ex æquore lucum
Prospicit. Hunc inter fluvio Tiberinus amæno,
Vorticibus rapidis et multâ flavus arenâ,
In mare prorumpit."

Thus we glode, till, lo! — reposing
'Neath yon towery ridge's shelter,[59]

[m] Welcome Islands (see a. n. 32).

'Tween us and his trailing red cliff,
'Tween us and his dark-stoled grove-slopes,
Blooms a maze of dainty verdure,
Cheery, shimmery-tressèd offspring
Of swart [46] Kahministikwoya,[46]—
Here his rambles ending, wedded
To the laughing Bay of Thunder.[k]

Trim gay tilth on yon savannah
Sure betrays the White Man's fastness
Hid behind that tangled delta.

13.

"avidi conjungere dextras
Ardebant."

There our goal. We sink the anchor,
Flaunt on high Britannia's standard,
View her red cross flame responsive
Over Pale Face [47] and Ojibwa,[48]—
Greeting voiceless, yet deep-thrilling,
As 'tween brethren in the Far-West,—
Greeting voiceless, yet deep-thrilling,

As erst 'tween the Hebrew brethren,
Those long-parted Hebrew brethren,
On the drear, wide, tangled moorland,
On the wild, lone Syrian highland.[n]

14.

"Est in secessu longo locus."

Loosed is then the long-leash'd pinnace,
Bearing o'er the tawny shallows
Ambassage from Hohsheylahga[o 45]
To the lords[p] of Arctic woodland,
To her kinsmen o'er the billow.

Mid the darkening yellow gloaming
Stout oars grope through sullen black ooze,
Through weed-tangle, by the lank rush,
By sweet tamarak's[49] bristling coppice,
Up the gloomy shrub-hedged river:

[n] See Dr. Stanley's *Sinai and Palestine*, chap. viii.

[o] = Canada (see a. n. 45).

[p] The Hudson's Bay Company.

Till our prow rests by the green sward,
Till a warm grasp bids us welcome,
Through the quaint-wrought old watch-portal
Bids us welcome to Fort William.[47]

VII.

PALE FACE AND RED SKIN.

" Ne vetus indigenas nomen mutare Latinos,
Neu Troas fieri jubeas, Teucrosque vocari;
Aut vocem mutare viros, aut vertere vestes."

I.

THE OASIS IN THE FAR-WEST.

'TWEEN bosky flat and delta-isle
Slow rolls, a-near to broad Big-Water,
The flood [46] that, many a winding[a] mile,
A thousand moorland rills has brought her.

From many a tarn and wild morass,
From that dread leap [60] men view with wonder,
Those long-mæandering waters pass
Full gently to the Bay of Thunder.

[a] Kahministikwoya is, according to Rich., = the river that runs far about (see a. n. 46).

Here where swart stream weds fair white mere,
The North-West[47] empire flow'r'd and faded:
Held they high council[47] whilom here,—
Here till'd, Macadamized[47], and traded.

Here, in their wild Hesperian home,
'A happy family' view'd we blended.
Lords of the goodly river-loam[b],
Kind earth[b] and teeming tree[b] they tended.

Paddled John Bull with 'La belle France'
O'er sullen stream and sunny mere.
Tuned to the birch-barque's merry dance,
Blent "rosier blanc"[c] with "Cheer, boys! cheer!"

[b] "The soil is a light sandy loam, reposing on yellowish clay" (R. R., p. 199). "The soil is an alluvial formation of deep sandy loam, very fertile. . . . The land, though poorly farmed, yields very bountifully. . . . Their pears are excellent, and vegetables of every description most magnificent" (a. n. 46).

[c] K. (p. 258) gives a specimen "of this endless *chanson à l'aviron*," as he heard it, prefacing it with saying that "in the

Paddled and dug with tall half-breed
The thick-set son of Scottish Highland,

first verses the poet describes how he went walking in the forest in melancholy mood.

" Mais je n'ai trouvé personne (*bis and pause*),
Que le rossignol, chantant la belle rose,
La belle rose du rosier blanc!
Qui me dit dans son langage (*bis and pause*),
Marie-toi, car il est temps, à la belle rose,
À la belle rose du rosier blanc!
Comment veux-tu que je me marie (*bis and pause*) avec
la belle rose.
La belle rose du rosier blanc?

" Mon père n'est pas content (*bis and pause*) de la belle rose,
De la belle rose du rosier blanc!
Ni mon père nani ma mère (*bis and pause*);
Je m'en irai en service pour la belle rose,
La belle rose du rosier blanc!
En service pour un an (*bis and pause*), pour ma belle rose,
Ma belle rose du rosier blanc."

" The song," he adds, " goes on in this way for an endless period. A person reading it may think it wearisome; but any one voyaging to its tune will think otherwise. It is a slight variation for the ear, that a solo singer utters the few words, which give the story a shove onwards, while the others join in chorus with 'La belle rose,' &c."

This song is referred to in the following passages of Bal.:—

. . " in ten minutes our tents were down and ourselves in

The Viking's undegenerate seed,
The blithe child of the Emerald Island,

Stout ruddy Teuton, lithe Orkneyan: — [47]
'A happy family' of Pale Faces,
Cadets of best blood Europeän,
They dwelt in lone Far-West oäsis.

And, opposite the snake-fenced [3] land
That smiled with Europeän tillage,
A wandering Ojibwa [48] band
Had founded what we 'll term a village.

2.

THE COWS.

The Red Man's lush green isle to browse —
Though not urged on by man or boy — a
Well-order'd company of cows
Swims o'er the Kahministikwoya.

the canoe, bounding merrily up the river (Winnipeg I while the echoing woods and dells responded to the lively 'Rose blanche'" (p. 223). "Away we went then — little egg-shell of a canoe — over the clear lake (Thunde singing 'Rose blanche' vociferously" (p. 255).

Thither each morning without fail
They walk down, fifty in a file,—and,
With only nose and horns and tail
Above the water, reach the island.

And—after aldermanic 'feed'—
At milking-time, without a shiver
Upon the brink, they quit the mead,
And, homeward, plunge across the river.

As the Bostonian [d], whom I cite,
Sagely observes, this "evolution"—

[d] "As the pasturage on the other side of the river is much better than about the Fort, these cows swim across regularly every morning and back in the evening, a distance of two or three hundred yards (Professor Hind says 400 f.). I was much surprised the morning after our arrival, when the cattle were let out of the yard, to see a cow walk down and deliberately take to the water of her own accord, the whole drove following her, swimming with only their noses, horns, and tails above water — an evolution so out of the usual habits of the animal, that I could account for it only by supposing it to be an ancient custom, established with difficulty, at first on the strong compulsion of necessity, and subsequently yielded to, from force of example, by each cow that successively entered the herd" (C. p. 83). Cf. R. R. p. 199.

"Out of their usual habits" 'quite'— [e]
Would seem "an ancient" 'institution.' [e]

"Necessity," thy "strong compulsion"
(*Necessitati nulla lex*)
Conquer'd, he 'guess'd,' their strong revulsion
From risking in the flood their necks:

And then each new cow, in due course,
Follow'd her predecessor's leading,
Sway'd by "Example's" gentle "force,"—
And by the prospect of good feeding.

3.

THE DEPUTATION AND OUR HOST.

Three of us — now I beg to state —
Had on that summer-evening dewy
Gone off ashore, though somewhat late,—
A deputation from the *Scruee.*

[e] The Yankees have a peculiarly emphatic use of the word 'quite;' and in Yankee-land every thing is an 'institution,' from Congress down to stewed oysters, while the word is freely used as an equivalent to "custom."

We were a motley deputation,—
The little *Scruee's* little master,
A Georgian man of mensuration,
And the adventure's poëtaster.

By steady, stalwart strokes convey'd,
We cross'd the sedgy, muddy shallows,
We glode beneath the larch's shade,
Beside the alders and the sallows.

Then halt we by the treeless strand,
Where worn by 'voyageurs' the grass is:
The boat is tied: we tread the land:
Each welcomed by warm shake of hand,
The deputation onward passes.

We move on with our genial host,
The official of an inland station,
With whom official on mere-coast
Had made exchange of habitation,

As country-parson doth attain
Salubrious shore and bracing waters,

Preaching his sermons "o'er again,"
And, haply, 'getting off' his daughters.

Our little cavalcade moves on:
'Tis nothing pompous or resplendent,—
We three, and he of Neepigon[f],
Pro tem. Fort-William's Superintendent.

4.

THE FORT, AND ITS PAST.

We four move onward to the 'Fort,'—
A place carv'd out of forest-tangle,—
Coastguard-like dwellings round a court,—
Grass-grown, yet college-like, quadrangle.

To see the likeness, one, however,
Required thy 'bump,' Imagination:
For in the New World view'd I never
Abode in such dilapidation.

[f] There is a H. B. C. post of that name near Lake Ne (see a. n. 69).

What with its general aspect strange,
What with old-fashion'd barbican,— a
Place smacking of "the moated grange"
The poets link with "Mariana."

The court — not so with grass o'ergrown,
As turn'd to grassy field — look'd antique;
The 'Fort'—though built of wood, not stone —
Was old, for aught that's Trans-Atlantic.

Nor only had Time on it cast
The blight he will on all that's mortal;
But e'en from heav'n the lightning-blast
Had blacken'd, scarr'd, and seam'd its portal.

Yet 'twas a famous place of yore;
And, in the long-forgotten story
Of rival Companies at war, [47]
'Twas of some note, though no great glory.

Scarce show'd the Chief of Hudson's Bay [47]
His field-piece o'er the river-water,

When the great 'house across the way'
'Show'd the white flag,' and sued for quarter.

Yet 'twas a glorious place of old:
Her banquet-hall, they say, was splendid;
Innumerable were, I'm told,
The lacqueys who her feasts attended.[47]

Though now her grandeur's shorn, alas! —
Hearty her welcome:' on the table
Beam'd cups and amphoræ of glass,—
Sherry and port on either label.

5.

THE FIRST DELIVERY OF HER MAJESTY'S MAIL.

Ere my Muse quits Fort William's pale,
To mention she must not forget, Her
Britannic Majesty's first Mail
Deliver'd duly was — one letter!

The captain's solemn air our sense
Of what is term'd 'the ludicrous' smote on.
This note too — brought at some expense —
Was for a man at Michipicoton.[35]

I should explain that, as the isle,
So is a 'Fort'[35] upon the shore worded.
Back then, some three or four hundred mile,
This precious note had to be '*forwarded*.'

6.

OUR RETURN TO THUNDER BAY.

The moon's fair orb has risèn high:
Her beams on larch and aspen quiver;
Her lustre floods the violet sky,
And floats upon the swarthy river.

Beneath the golden-hued twilight
We'd started in the evening dewy:
'Twas fully ten o'clock at night
When we regain'd the little *Scruee*.

7.

THE PAPPOOSE.

But, ere to roost my Muse and I
Are gone, she must describe — I tell her —
In decent rhymes the little 'guy'
That came alongside our 'propeller.' [8]

'Twas what the Red Skins term 'pappoose,' [50]
Swathed up in canvass, tied with lacing,
By no means Coän vest or loose,
In fact a chrysalis-like casing.

8.

BRAIDING AND PLAITING.

I cannot urge her more to sing:
She is so very tired and jaded:
She droops her head upon her wing:
Or she would tell you how were braided

[8] The Trans-Atlantic name for a screw-steamer.

The Red Men's moccasins[53], and their
Trowsers,— the pattern that the braid is —
And their mode of plaiting the 'back hair'—
How this would interest the ladies!

VIII.

THE KAHMINISTIKWOYA.

1.

"—— undam levis innatat alnus."
"A populous solitude ——"

ONCE again I left our moorings:
'Twas the morrow's sun beheld me
Borne in faëry birch-barque[51] over
Swarthy[46] Kahministikwoya.[46]

Strange, as notes of birds, the voices
Of the boys quick paddle plying,
Of the Red Man's hardy children.

Blithely danced we o'er the ripple,
By the flood's gay marge, embower'd
In the tangle of the wild wood,

Starr'd with lustrous flow'rs, that bent them
To the breeze that swept the may-fly,—
To the breeze that fann'd the wavelet,
Rock'd the languid-lolling lily.

Gorgeous butterflies wheel'd o'er us:
Darted dragonflies around us,—
Clad in coats of glossiest velvet,
Dyed with gleaming green and azure,—
Floating on their gauzy pinions,
Pinions white or tipp'd with ebon,—
Floating in the golden ether.

2.

"Atque humiles habitare casas et figere cervos."

Lo! — as parts the dusky river,
Clove by gaily-flashing paddle,
Rent by glancing keel of birch-barque,
Riv'n with trail of whirling diamonds —
Lo! — as winds the slow swart river —
Opes a green sward to the sunshine.

Cluster here, lo! Red folk's wigwams:
There the lone, sequester'd campment [57]
Of the holy Black-Robe Fathers,[57]
By yon simple wood-wrought chapel,[57]
Where are shrined the glistering symbols
Of their mysteries pomp-bedizen'd,
Of their soul-enthralling worship.

Forest-tree roots [52] deftly cleaving,
Deftly twining through the white bark, [27]
Chatting merrily,— the matrons
Sit together nigh the tent-door.

Framed of stakes the old-world dwelling,
Stakes that bend as sheaves of autumn,
Meeting, crossing, at their summits,
With the sheltering bark [27] around them,
With warm blanket-rag — for doorway,
Window, curtain, and portcullis —
Hung before the narrow entrance.

Lifting that rude screen, I enter'd,
Bending low my head to enter.

Then was I 'ware of swarthy maiden,
Seated, busy in her loneness,
In quaint fantasy embroid'ring
With gay bead and quill of hedgehog
Moccasins [53] — love-token [a] haply
For the maiden's Neenimohshi,
For some gallant of the wild wood,—
Moccasins,— to bear him bravely
On the flying red deer's traces.[53]

Neat the wigwam [54]: compass'd neatly
Sheets of birch-bark [27] dusky matting,—[55]
On the wall the sheets of birch-bark,
On the wall the white 'apakwas,'—[27]
'Keetchi-Gahmi washk' [55] beneath them,
'Neath them bulrush [55] of Big Water.
Neatly lay round dusky embers
Keetchi Gahmi's dusky bulrush,
Keetchi Gahmi's goodly bulrush,—
Ripe, and boil'd, and dyed, and plaited,—

[a] Since this was written, I have found K. (p. 252) speaking f a daughter of the Red Man as "busily working moccasins or" her Neenimohshi (= sweetheart, cf. IX., f. n. b).

Steep'd in dewy mists of night-time.
Neatly lay the dusky bulrush
Round the dusky, grisly embers,
Embers heap'd beneath the cauldron,—
Dusky, murky cauldron, hanging,
Where the dun grey smoke might struggle
Heav'nward through the tangled chimney,
From dark den to sheeny ether,—
Hanging, with the fish beside it,—
Dainty white-fish [b], deer of water,—[b]
Dried, and ready for the broiling.
Pendent on the circling tent-wall,
Droop'd the hide and tail of musquash,—[56]
Gleam'd the purple of the iris,
Whence are wrung the healing juices
Mightful in the hour of sickness.[51]

3.

"Silva vetus stabat, nulli violata securi."

Forth from Red Man's dusky wigwam,
From fair glade, from lowly chapel,

[b] See XI., and a. n. 77.

From the kindly Black-Robe Fathers,
From their hospitable campment,
From the brimming bowl of bass-wood, [c]
China tea, Hesperian maple, [58]
Welcome to the thirsty stranger,—
Glode we onward o'er the swart flood,
O'er the brown stream's spangled ripple,—
Glode we through the serried greenwood,—
Glode we, where the red bluff's [59] war-paint
Flared amid his leafy mantle,
Shone through grim trees myriad-muster'd,
Shone through throngs of lithe-spired larches,
Sturdy pine-trunk, lissome spruce-stem,
Struggling upward, soaring upward,
From the gloom of grove primæval,
To the genial warmth of Summer,
To the glory of the welkin.

[c] These ancient vessels are introduced in *Hiawatha*, xxii.

IX.

Leelinaw and the Pukwudjinees,

A Story told in

The Moon of the Falling Leaf.[61]

I.

STATELY and gay, I wis, are Red Man's woods;
Full gracefully their lush broad branches twine:
And sovran in those old-world solitudes,
Lordly and tall, tow'rs Red Man's goodly pine.
Like host on war-path, those stout red stems shine,
While their green plumes nod in the evening breeze;
'Mid the dark grove they stand in serried line:
And thither oft the wondering Red Man sees
Skip, at the dusk of eve, the wee Pukwudjinees.[61]

II.

Their faëry babe-like tracks are clear to view
Around the tarn the sandy [62] hills aboon:
And fisher, sitting in his lone canoe
At close of slumbrous summer-afternoon,
Hath often seen beneath the rising moon
Their playful pranks, and mark'd their careless glee,
And heard their child-like merriment; but soon,
Like timid fawns, the little people flee
To their own Spirit-Wood [62] and their loved "green-wood tree."

III.

And eke in freaks of mischief take delight
This tiny folk,—but all, I wot, mere play:
Their hearts for aught of malice far too light,—
Ever good-humour'd, frolicsome, and gay.
They hide them in the murky grove by day,

And come abroad only at midnight gloom:
Then is the fisher's paddle stol'n away,
Then spoil of mere and wood;—none knows by whom:
Then from the hunter's cap is pluck'd the feathery plume.

IV.

And whilom e'en the daughter of a chief
Durst those blithe fays allure their own to be.
Ah! deep and long, I ween, was Red folk's grief:
Ever from mortal ken had vanish'd she.
And beautiful, though [a] slender-shaped and wee,
The girl they carried to their weird retreat:
Bonnie amid the dance her bright black ee,
Bonnie the flashes of her "fairy feet."
And Leelinaw [b] the name borne by this maiden sweet.

[a] The Red Man admires large proportions in woman.

[b] Leelinaw is a pet form of Neenizoo (= my dear life, and answering to Byron's ζωὴ μοῦ), a fond mother's name for her baby.

V.

Pensive from tender infancy her mind;
Sweet melancholy mark'd the little maid:
And oft, beneath the bowery boughs recline
In those dark haunts iv[illegible] y'd.—
Nor was a mother's chi[illegible] obey'd,
Warning her, if those [illegible] sunless trees
She sought so oft, and i[illegible] erie shade
Thus mused and dre[illegible] t sure, one day, would seize,
And take her to themse[illegible] wee Pukwudjinees.

VI.

And then untried, I wis, no human art,
No woman's wile by the fond anxious dame.
Full well she knew, how melts the coldest heart
Beneath the warmth of Hymen's constant flame.
And — though no blooming youth — in quest of game
Well-skill'd the wight she chose, and sure his bow:
Nor in the sterner deeds of war his name

Inglorious; for he a scalp could show,
Torn, as is Red Man's wont, from head of vanquish'd foe.

VII.

Sigh'd she: "To the Great Spirit far above
Slaughter and bloody scalps cannot be dear;
Nor should pure minds such grewsome doings love."
So to his praises deaf the maiden's ear.—
Then from her tender eyne would drop a tear.
She thought of those wee footprints on the sand,
Beneath the greenwood, round the mountain-mere:—
For the fair clime, whence came the sprightly band,
She yearn'd:— no wars, no cares e'er vex'd that happy land.

VIII.

Much her sage parents mock'd those fancies wild,
Shadows of girlish melancholy bred:
And she grew silent, and serenely smiled:
And so the eve came on when she should wed.

Her finest gear she donn'd, and, for her head,
Wreathed in her raven tresses pale woodbine,
And yellow [63] violets, and roses red,
And trillium [c] chaste, and dainty columbine:
But chiefest waved and gleam'd the tassels of the pine.

XX.

One boon she craved:—to her dear Spirit-Wood,
Deck'd with the finest gear, the fairest flow'r,
She fain would bid farewell: then in blithe mood
She would resign her to a husband's pow'r,
And gaily would she enter nuptial bow'r.—

Long in her father's lodge bridegroom, and squaw,
And kinsfolk waited her: from hour to hour
They waited her in vain: no mortal saw
Ever thy dainty form since then, sweet Leelinaw!

[c] The trillium has a triple leaf, a triple calix, and a triple blossom. The smaller varieties (*cernuum* and *erectum*) are either clove-coloured or white. The Large White Trillium (*grandiflorum*) is that referred to above. Its lovely blossom droops most gracefully from the stem.

F.

Though far and wide her sire and kinsfolk sought her,
The darling of the tribe was seen no more:
Save that a fisherman on broad Big-Water
Deem'd that, while sitting by the waving shore,
He mark'd a maiden who a bright wreath wore,
And a tall fairy with the maid,— and how
He knew full well that elf, as him who bore
The gay green pine-plumes nodding o'er his brow.—
With him in happy land, 'tis held, she roams e'en now.

X.

THE WONDERS OF THE WE[illegible].

1.

"— rubens accendit lumina Vesper."

STILLY eve came slo[illegible] stealing
O'er savannah, fel[illegible]orest,
Ere we parted from our moorings,
From the many-warder'd inlet.

Purple grew the giant ridges;
Glow'd the sky, one dispread rainbow;
Flush'd each pale cloud and wan cloudlet
With the warm blaze of the red rose;
While all calm in tranquil smoothness —
Like some old-world warrior's target,
Pure wrought gold bedeck'd with brilliants —
Lay the isle-gemm'd Bay of Thunder.

2.

"—— now reigns,
Full-orb'd, the moon, and with more pleasing light,
Shadowy, sets off the face of things;—"

"Ἐκ τ' ἔφανεν πᾶσαι σκοπίαι, καὶ πρωόνες ἄκραι,
καὶ νάπαι."

Then the moon beam'd o'er the landscape,
Mingling her pale, ghostly lustre
With the Sun-God's fading crimson,
Silvering gay [44] rock and green tree-top.

From the lone height's [43] rose-red castle
Many a lush ridge wound toward us,
Many a trailing leafy foreland:
And in many a bowery baylet —
From thin ring of glimmering white beach,
Or through shadowy greenwood-tangle —
Curl'd the blue smoke of the camp-fire.

3.

"We gazed, in silence hush'd, with eyes intent
On the refulgent spectacle ——"

Night's dun dank mists blurr'd the coast-li
Shrouding the dead Day-King's glories.

3.

THE WONDERS OF THE WELKIN

Lo! amid the dusk sky northward,
Bends a black mass o'er the mere-marge.

From behind, toward the welkin,
Shoot lithe pillars, or of saffron
Or gay gold or pearly opal,—
Then in stately march move eastward,—

Like long, down-dropp'd, wind-borne rain-threads,*
Like, methought, the show'r that wafted
Erst the Lord of bright Olympus
To His earth-born Argian maiden.

4.

"Insula portum
Efficit objectu laterum, quibus omnis ab alto
Frangitur, inque sinus scindit sese unda reductos."

Dawn sore battled with grim Night's mists,
Ere the dusky host she routed,—

* Such as we saw moving majestically down the Gulf of St. Lawrence off Cap Tourment on the 20th of the next month, in the course of a tour we made eastward.

Ere disclosed she in the grey shore
Haven [65] sought by careful pilot,
Long and wistfully sought haven,—
Haven shaped as old-world circus,
Shaped as circus of the Roman,—
Fenced by lonely warder-islet
From the rage of Keetchi Gahmi,
From the rage of broad Big Water,—
By haught ring of shaggy mountains
Sheltered from the West and North West
And the ice-engender'd North-Wind,
From the blasts of Mudjeykeewis,
From the fury of Keywaydin,
From the dire Kabeebonokka.

5.

"In the calm sunshine slept the glittering main."

Parting hence, we bent us, homeward,
Tow'rd the Leap of Mary's River,—

By the isle of title royal
Flying gaily with a fair wind,
Cloudless welkin, waveless water,—
By thy bill-like point, Keweena,—[65]
By the Mahnitoo's[36] lone island
Scarce beyond,—whose beacon-tower
Bids men shun the grisly rude rock,
As they haste o'er broad Big Water.

6.

"— miracula rerum."

Then — as children round the Yule-log,
In the nights of drear December,
Raptured with the visions summoned,
With the visions laid and summon'd,
By the all-creative lantern —
Gazed we on the fleeting pageants[66]
Of the dreamy summer-sunshine —
Now a chain of towery blue peaks

Shown beyond the soft smooth water,
Soon, as smoke, to vanish, molten
In the misty, fleecy mere-marge,
In the sweltering, steaming margin,
In the drowsy, swoony margin —
Now dwarf rock or giant foreland,
Lowly isle and lofty light-house,
Doubled in the hazy distance,
Doubled in the simmering vapour
Where grey sky and mere-marge mingled,
Doubled now, and now inverted.

Strange and wild the forms that issued
From the steams of Light's weird cauldron,
As at hest of dread magician.

Where at peace lay isle and headland,
Swart snakes twain, with crested foreheads,
Rear'd their huge coils from the smooth lake,
With their long-aisled jaws struck terror,

Threaten'd death with many a grim fang
Ranged in dark close-serried war-ranks,—
Hurrying each to rend the other
In fierce fratricidal conflict.[b]

[b] Composed, from memory and by aid of sketches, in August, 1859. It would have been mentioned by Livy as a portent of the war now raging between the two great sections of the (dis-) United States of North America (cf. Virgil. G. i. 474, 489-502; Ovid. M. xv. 782; Shakespeare's *Julius Cæsar*, ii. 2).

XI.

The Faithless Squaw

and

The Stately Crane,

OR

THE ORIGIN OF THE

WHITEFISH[71] AND OF THE TOTEM OF THE CRANE

A Story told in

The Moon[81] of the Little Mahnitoos.[26]

"Woman's faith and woman's trust!
Write the characters in dust!"

Introduction.

Oh! have ye e'er heard how came to be
The fairest of things in Red Man's sea,—
The daintiest fish
That e'er lay on platter?—
'Tis good as a boil,
'Tis good as a broil;

'Tis milk, honey, oil;
None sweeter, none fatter:
A right royal dish
Is the dainty whitefish.[77]

This nice little creature,
The pride of the mere,
Bonne bouche of good cheer,
Red Man calls water-deer.
The word 's *ahdik-kummig*:[a]
'Tis rather a 'rum,' big,
Crack-jaw title; nor clear
Is its ring, but full queer
To Yaganash[b] ear.

[a] *Ahdik* is = reindeer, and *kummig* is = waters (see a. n. 33), *g* being the plural suffix (Sch. H. L. p. 265). K. (p. 326) writes the word *atikameg*, and Sch. (ib.), inconsistently *addik-kum-maig*. L. writes *ahdeek*.

[b] 'Yaganash' (= English) is, thinks K. (p. 371), an Ojibwa corruption of the French *Anglais*. So is also Yankee, I apprehend; though it has been said (Godley's *Letters from America*) that the term 'Yankees' is to be traced back, through an imaginary form, Yengees, to the word English. The Red Man calls the 'Yankee' Keetchi Mokoman = Big Knife (see K. p. 367).

To give you the sense, one
Would certainly meeter
Translate water-ven'son:
Yes: 'twere surely more meat-like and possibly neate

With the tale, how the whitefish came to be created,
The ancient Crane-totem is associated.
The stories are one, from the same epoch dated.
And now for the tale: hear it faithfully stated,
As 'tis by the old story-tellers related.

I.

The Wigwam in the Far North.

(1.)

In the far north there dwelt of old
A mighty hunter, keen and bold.
With fair sons twain, and beauteous wife,
He pass'd, I ween, a joyous life.
They ate the meat his arrows brought;
Of the warm furs their garb was wrought.
Far from the haunts of other men,
Their wigwam stood in lonely glen.

(2.)

Ne'er had the children's young feet stray'd,
Too tender yet to roam;
Ne'er had they threaded wild-wood shade;
Ne'er had they hunter's life assay'd:
Hard by that lonesome lodge they play'd;
They chased the smooth ball[67] o'er the glade,
Around their happy home.

(3.)

Nor slow — though tender imps — were they
To mark how oft, as, day by day,
Their sire had gone in quest of game,
To the lone lodge a stranger came.

(4.)

At length outspake the elder child:—
"Prithee, O mother dear!
"Say, who this goodly man and tall,
"That—when our sire is in the wild,
"And we at play with ball—
"Doth come so often here.

" Say : shall I father tell, that he
" This stranger good and tall may see ?
" May be the good man doth desire
" To talk of something with our sire."

(5.)

Quick sped her answer : " Naughty boy !
" Blurt not of all that thou dost see.—
" Thou ne'er the hunter's art wilt learn ;
" Thou ne'er wilt be a warrior stern ;
" *Thou* ne'er a goodly man wilt be :
" Thy father will disown thee.
" Not thine to dare the chase or battle,
" Knowing of naught but baby-prattle,
" Expert in naught, save woman's tattle :
" Thou wilt a mere old crone be.
" Go ! fling aside thy childish toy !
" Go ! take thy little brother !
" Let bows and arrows be your joy ;
" Let your thoughts be on deeds, not words ;
" Go ! bring the squirrels and the birds,
" As trophies, to your mother ! "

(6.)

Years passed: and still the stranger came.
Again the boy addressed the dame.—
"Mother! why doth this stranger make
"His access through the tangled brake,
"And shun our father's path?
"Why doth he seek our solitude?
"He bringeth not, thou knowest, food;
"If messages he hath,
"Why such deliver to the spouse,
"Not to the master of the house?"

(7.)

Quoth she, with anger well nigh mad:
"Hush!—or I slay thee, prying lad!"

(8.)

And time rolls on: and, as before,
They see the unknown visitor,—
Still mark him to the wigwam steal,
And through the brake
His access make.

A dark suspicion doth impel
That they no more the thing conceal,
But straightway to their father tell,
And all that they have seen reveal.

(9.)

No burst of fury rent the chief;
No flood of tears brought kind relief.
Though he had doted on his squaw,
Yet none — not e'en his children — saw,
Nor ear heard, sign of grief.
Whate'er he felt, he ne'er express'd.
He stifled all within his breast.

(10.)

And yet — though naught of ire or teen
Escaped his lips, nor trace was seen
Upon his visage rude,
Though scarce more dark and hard his mien,
Though scarce more taciturn his mood,—
Nature's own nobleman, I ween,
That savage of the wood:

Though seeming rough, yet e'en too r
To wound the affection of the child,
Gentler and tenderer than e'en
To vex the guilty wife.
He watch'd their sons forth to the wil
With tomahawk, raised not — save a
Till then, he dealt one deadly blow,
And quench'd the forfeit life.

(11.)

The corse he laid deep in the mould,
Beneath the ashes grey and cold,
Where oft had blazed his hearth-fire bright,
And spread around its cheery light
On happy faces, that had thrown
Back scarce less lustre of their own.
Naught would be now amid the wold,
But few charr'd embers weirdly lone,
And wood-flakes ghostly white.[68]

(12.)

The lads each sheet of birch-bark[27] loose,
Untwine each thong-like root[52] of spruce,

Pull up each stake, and deftly roll
The matting[55] round the central pole.[68]
The doom has fall'n that they must roam
Forth from their careless childhood's home.[68]
To that dear spot, to the smooth glade
Where their young limbs had whilom play'd,
A long and sad farewell they bade.
Creepers will trail, and red pines wave
Above the adulteress's grave.

II.

The Phantom.

(1.)

The corse, I ween, was buried deep.
But did the vengeful spirit sleep?

(2.)

Oft, as the youths return from roaming
In chase of cahriboo,[34]
Amid the dusk, uncanny gloaming
Their mother's wraith they view:

And, as sweeps by the gusty evening-gale,
Her voice is heard in sad, reproachful wail.

(3.)

Oft in the visions of the night
That well-known form is seen:
Life-like it bends, as whilom dight,
With sullen, scowling mien;
And, as they struggle to awake,
Their hardy limbs with terror quake.

(4.)

E'en in the blaze of open day
That phantom dark they cannot lay.—
A blight has fall'n on their young bloom:
Their morning sky is wrapp'd in gloom,—
Such as the fair blue heav'n enshrouds,
When gather the black thunder-clouds.—
In vain they rouse them to be gay:
The baleful vision flits before their eyes for aye.

III.

The Migration.

(1.)

Then with their sire they counsel take
That eerie region to forsake,
And southward bend their wandering feet
Toward the brighter clime whence spreads the summer heat.

(2.)

They thread those northland forests drear,
Till opes the tawny [69] moorland-mere,[c]
And, as they wind its marge around,
They ever find new hunting-ground.
They track the bear by the brown flood [d]
Which issues from that pool of mud; [69]
And aye they follow, as it passes
Round huge rough rocks, through dank morasses,

[c] Lake Neepigon (a. n. 69).
[d] Neepigon River.

Till those long-journeying waters sleep
In Keetchi Gahmi's vasty deep.

(3.)

By Keetchi Gahmi's sounding shores,
On lush green steeps, and bare red scaurs,
They light their wandering fire.
Night after night it flings its glow
On that fell archipelago,[37]
Whose waters dark and dire
Hide in their depths — far, far from mortal view —
Thy dwelling-place, dread Matchi Mahnitoo![36]

(4.)

And still they wend their lonesome way.
They pass round the Big Sandy Bay:[35]
And, slowly as their steps advance,
They thread the grey heights of Mamainse.[30]

(5.)

Their camp-fire smokes in leafy grove:
It flames on headland, and in cove:

It blazes where, 'tween tangled steeps —[e]
Portals to mightiest of western seas,
Rear'd, well might Red Man deem, by Red Man's
Hercules—[39]
A bright, wide[f] river ever sweeps
From Keetchi Gahmi's vasty deeps,[31]
To wrestle with black rocks and 'scape in myriad leaps.[28]

IV.

The Rapids.

(1.)

Now had the ever-varying scene,
The healing hand of Time,
Effaced the memory, I ween,
Of that drear northern clime.
Light is within their eyes; they show
On those blanch'd cheeks youth's ruddy glow.

[e] Gros Cap and Pt. Iroquois (see a. n. 30).

[f] St. Mary's River, or Keetchi-Gahmi Seebi (= K. G. river; see a. n. 26, 30, 33), is distinguished from the streams that flow into the great lake by its width and its clearness (see a. n. 46).

The restless sprite doth vex no more;
Vanish'd the cloud so long hung o'er.
Their past life's torments they esteem
But horrors of some hideous dream.

(2.)

They wend along t river-str
Beside them lies the southern land:
Lo! rolling by them o'er the sand,
A grisly thing hath sped;
And, by those deftly-plaited tresses
Oft stroked in childhood's fond caresses,
They know their mother's head.

Yes: 'twas naught else than her fell, rancorous 'jeebi,'[g]
That flitted there by Keetchi-Gahmi Seebi.[26]

(3.)

Trembling they tread that ringing shore,
Where many a pigmy[h] rock
The giant[h]-torrent's proud career dares block,—

[g] = ghost (see H. xvii.)
[h] The Red Man has his giants and pigmies (see IX, f. n. a).

Where the torrent toils,
And chafes, and boils,
And foams, and tosses
Against their bosses,—
Where still they face his furious shock,
His whirling war-dance mock,
His onset, and his roar.

(4.)

There, 'mid the deafening, dazing fray,
A stately bird did sit alway,
A crane both huge and hoar.
The youths that stately bird do pray:
"Behold, O grandfather!"— they say
"How a foul sprite we cannot lay
"Doth vex us evermore!
"She haunteth us by night and day.
"Haste to our aid without delay,
"And bear us safely o'er!
"So may we 'scape her pow'r on yon fair shore."

(5.)

That stately crane with eld was grey:
Upon lone rock he sat alway,—
As one in spell-bound trance,—
Amid that deafening, dazing fray,—
'Mid the din of the batter'd rocks at bay,
'Mid the frenzied flood's fleet foamy spray,
'Mid his whirling, 'wildering dance.

(6.)

Where rock and torrent yell'd around,
The agèd monster sat astound,
And bent his neck in drowsy swound,
His stately neck in slumbrous swound.

(7.)

He hears, at length, that earnest cry;
He hears their piercing plain:
His neck he stretches far and high;
His huge wings lift him in the sky;
Across the foaming flood doth fly
That stately, hoary crane.

(8.)

But, ere he granted them his aid,
" Take heed ye do not touch "— he said —
" The hinder part of my grey head!
" For it is sore :— and, if ye press
" Against it, I, in my distress,
" Must cast you off my stately neck,
" To whirl amid yon flood, a torn and grisly wreck."

(9.)

The youths obey'd the dread command,
And safely reach'd the southern strand.

(10.)

Then back the bird did wend his way —
That stately crane, with eld so grey —
Upon lone rock to sit alway, —
As one in spell-bound trance,—
Amid that deafening, dazing fray,—
'Mid the din of the batter'd rocks at bay,
'Mid the frenzied flood's fleet foamy spray,
'Mid his whirling, 'wildering dance.

(11.)

Where rock and torrent yell'd around,
The agèd monster sat astound,
And bent his neck in drowsy swound,
His stately neck in slumbrous swound.

Steals from the shore eftsoons a moan;
By the north wind a voice is blown:
The trancèd bird
That voice hath heard;
So shrill and high its tone:—
"Haste, grandsire dear! to one distrest!—
"Deep is the woe that rends my breast:—
"My two sweet bairns have left the nest;
"My goodly sons have flown:
And, while they wander far, I weep and wail alone.—
"Haste! grandsire dear! obey my hest!
"And aid me in my loving quest!
For sure thy stately wings bear safe o'er wave and stone."

(13.)

He hears that tender winsome cry;
He hears her piercing plain:
His neck he stretches far and high;
His huge wings lift him in the sky;
Across the foaming flood doth fly
That stately, hoary crane.

(14.)

But, ere he granted her his aid,
" Take heed thou do not touch "— he said —
" The hinder part of my grey head!
" For it is sore:— and, if thou press
" Against it, I, in my distress,
" Must cast thee off my stately neck,
" To whirl amid yon flood, a torn and grisly wreck.

(15.)

Ah! since the first man's squaw durst eat
That berry beautiful and sweet,
Though warn'd by Keetchi Mahnitoo [36]
She and her lord the deed should rue,—[70]

Since fell from Man his glistering scales,
Naught left him but dim digit-nails,—[70]
Since icy-finger'd Pauguk came,[70]
With hollow voice and eye of flame,—
Ever, I wis, hath woman been
A fickle, faithless, prying quean.

(16.)

The squaw had promised to obey:
Half had perform'd his grewsome way
That stately crane with eld so grey.

(17.)

But much she marvell'd how a bird,
Who from that lone rock never stirr'd,
Had ever met with foe,
How, while, as glamour-bound, he dozed,
Direst of wounds Time had not closed,
And heal'd e'en deadliest blow.—
Marvell'd and ponder'd much the squaw:—
At least, how large might be the 'raw,'
That child of Eve would know.

Guiding her hand with woman's art,
Softly she touch'd the injured part.—
Straightway the bird
Fulfils his word:
He shakes his stately neck and wings,
And in the flood his burden flings.

(18.)

Then oped his mouth:—"O wicked wife!
"Useless thou wert in mortal life:
"Useless wert thou, and ill thy fame.
"No more a guilty thing of earth,
"Now let thy people own thy worth,
"And Ahdik-Kummig be thy name."

(19.)

So spake the stately, hoary crane.—
From stone to stone
The head was thrown;
And forth was strown,
Like roe, the faithless woman's brain.

(20.)

Seek ye to learn what happen'd more
To them who reached the southern shore,
Who 'scaped their wicked mother's sprite,
And baffled her revengeful spite?—
Listen! and I will rede you right.

A proper sense of their deliverance smote 'em.
The crane they honour'd as their family 'totem.' [71]

A goodly tribe, I ween, wax'd they:
The Cranes[171] continue to this day.

(21.)

And still the memory doth remain
Of Saut Sainte Marie's[1] stately crane,
And of the faithless woman's brain.[1]

L'ENVOI.

This tale of eld the hoar grandsire
Relates beside the Red Man's fire,
With gay and grave interpolations[j]
To pleasure and instruct the younger generations:

[1] Saut Ste. Marie is one of the places inhabited by the remnant of this branch of the Ojibwas (see a. n. 71). My reader must suppose this story to be told by a Crane. The place owes its settlement to "the abundance of whitefish, and the facilities for capturing them in the foaming rapids" (a. n. 28).

[j] K. (p. 88) says:—"It was clear, to me that every narrator added much of his own, and altered a good deal according to his taste. The same story has been told me by two different persons, and I have noticed considerable variations, although the groundwork and style of composition remained the same."

This tale of eld the grizzled squaw [k]
Recounts with glee, and yet with awe,—
Beside the embers all a-blaze,—
In the dark, dreary, weary days,
When fast is closed the wigwam door,
When streams are ice and earth is frore,—
When Peeboän's[l] cold breath has congeal'd
The vasty sea [m] to stony field,—

My reader must imagine that I have given the version of "the hoar grandsire" (a "stately, hoary Crane," in fact). The lament in IV. (15) is, of course, his "interpolation."

Instead of following Sch. (H. L., p. 265), I have thought it more consistent with the apparition of the head of the squaw on the river-strand, to make her despatched by a tomahawk, not by a club. Besides, the former is the weapon employed in a somewhat similar case mentioned by K. (p. 359).

[k] The story might be told, in *her* way, by "the grizzled squaw." K. (p. 92) was told a story of a good squaw and a naughty squaw by an old woman. He writes:—"I have often heard it stated that men are the only story-tellers, and that men and boys are alone permitted to listen to them. I know not if this be the case, though it may be so with some sort of stories; but it is a fact that I found many old women equally eloquent and inventive." (K. p. 88.)

[l] = winter.

[m] To an inhabitant of Saut Ste. Marie, the freezing over of the surface of Tequamenon Bay (25 m. in diameter) would well pass for that of the whole of Lake Superior.

When o'er the black woods Peeboän shakes
His hoary locks in silver flakes,—
When o'er the melancholy meres
Sad Peeboän drops his chilly tears,—
When fierce Kabeebonokka blows
Southward that piercing sleet, and those
Swift, thronging, whirling, driving snows,—
When heavily the drifts have leant
On the swaying, tottering tent,—
When round the baffled smoke-wreaths roll,—
When rocks and groans the wigwam pole,—
When the girls are plying their winter-task
With 'wattap'[52] and "Keetchi-Gahmi 'washk,'"—[55]
When with wood and dye the quick-eyed boys
Are shaping and staining the cunning decoys,[77]
That shall play round the sleek, soft Siskawet's[n] eyes,

[n] "The siskawet is a fish bearing some resemblance to the salmon-trout. As it belongs to the larger fish, and is peculiar to Lake Superior — at least to the upper lakes of the St. Lawrence — it has attained a certain degree of celebrity, and some persons consider it a delicacy. But it is too fat and soft" (K. p. 325). "Lake Superior abounds with the siskowit, a delicious fish,

And gently lure her, until she rise
And hang on the barb a goodly prize,
Or are weaving the net[77] or the spear-cord[77] strong,
Or are shaping the pole[77], or are fixing the prong,—[77]
When over the long plain crystalline [o]
The fisher's torch[77] has ceased to shine,
And the lusty youths to the wigwam bring
Swart Nahma[p], the cannibal, fiendly Fish-King,

weighing from three to ten pounds. They are exceedingly fat, and, when tried, will yield 25 per cent. of oil" (Sketches of the City of Detroit, pub. in 1855, and cited in D. p. 138).

[o] St. Mary's River from the Saut upward.

[p] "The Indians consider the sturgeon (*Acipenser Sturio*) 'the king of fish,' and it plays a very devilish part in their legends. Not only does it swallow the hero Menaboju (*alias* Ninnibohzhoo, *alias* Hiawatha), canoe and all (see H. viii.), but it is frequently the representative of the evil principle" (K. p. 325). It is said to enjoy the singular privilege of being able to shoot the Niagara Falls unscathed; seldom, however, for it is "almost always killed, and" its "respiratory organs torn" (K. C. vol. ii. p. 152). It has been taken "weighing upwards of one hundred pounds" (D. ib.). There is a smaller kind, termed the rock-sturgeon.

Or Namaycush [q] or sheeny Water-deer [r]
Quiver and writhe on the ruthless spear,—
When the hearth flame is flaring,
And with keen good-wife zeal
The young squaw's preparing
The fish for the meal,—
When the storm-blast howls without,
But the good cheer's hiss within
And the pealing laughter-shout
Outroar the tempest's din,—
In the long, wild, uncanny nights,—[s]
In the eerie Moon [81] of the Little Sprites.[36]

[q] The great lake-trout (*Salmo Namaycush*) has been caught to the weight of 60 lbs. (D. ib.).

[r] The whitefish (*Coregonus albus*). There are the 'frosted whitefish,' and other varieties termed herrings.

[s] "But of all the Indian social meetings, I was most interested by those at which songs were sung and stories told. Before I had any opportunity of witnessing these, I had often heard them spoken of by the '*voyageurs*' and traders. It is a frequent occurrence that the members of a family or the neighbours will assemble on the long winter-evenings, when nothing else can be done, and request a clever story-teller to tell them old legends and

fables. . . . . The Canadian '*voyageurs*,' traders, and '*coureurs des bois*' are as delighted with these stories as the Indians themselves. But it says little for the poetic feeling and literary taste of the old missionaries, and the innumerable travellers who have described these countries, that the outer public has only learned so little, and at so recent a date, of this memorable treasure among these savage tribes. Of the old authors, hardly one alludes to the subject, which the missionaries probably thought too unholy for them to handle, and which other travellers overlooked through ignorance of the language and want of leisure. Mr. Schoolcraft was the first, in his *Algic Researches*, to make an attempt to collect the fables and stories of the Indians; and Longfellow, in his *Hiawatha*, has submitted some graceful specimens to the European world of letters" (K. p. 86).

K. (ib.) found this "narrative-talent" universal among the Red Men. He was told of "an Indian hunter, who was a most exemplary and amiable father of a family. When he had returned home in the evening from the chase, his squaw had a warm dish in readiness for him. She wrung out his wet clothes and moccasins, and hung them round the fire to dry. After he had supped, he would lie down on his bed, and the children would nestle round him. He would joke and play with the little ones, call the elder children to him, question them as to their conduct, give them good lessons and rules of life, and tell them stories" (K. p. 276).

XII.

THE ISLET OF THE MAHNITOOS.

1.

"Ingentem . . . . Centaurum promovet: ille
Instat aquæ, saxumque undis immane minatur
Arduus,—"

Down Saint Mary's sinuous torrent
Fared we on, in goodlier fire-ship,
To the mere that minds the Pale Face
Of the erst wide-dreaded Huron.[78]

2.

"Summer isles of Eden, lying in dark-purple spheres of sea."

"Πασάων δ' ὕπερ ἥγε κάρη ἔχει ἠδὲ μέτωπα,
ῥεῖα δ' ἀριγνώτη πέλεται· καλαὶ δέ τε πᾶσαι·"

And our helmsman steer'd us westward—
To the verdure-mantling channel,[a]

The Strait or Straits of Mackinaw.

Whither rolls broad Mitchi-Gahming[b]
From lush, blossom-spangled prairie,
Teeming lea, and bounteous corn-land,—[c]
From charr'd greenery[d] of some old world
Buried deep 'neath many a world's corse,
Treasuring boons untold, unvalued,
For the heirs of myriad cycles,—
Rolls far-stretching Mitchi-Gahming,—
Rolls, o'erbrimming, forth, to mingle
With the mighty sister-waters,—

[b] = Great Waters (see a. n. 33). Michigan is a French abbreviation. Lake Michigan was named by its European discoverers Lac Illinois. Another name was Lac d'Orleans (see a. n. 80).

[c] "Thirty years ago breadstuffs were sent from Buffalo westward to supply settlers in the wilderness. That wilderness has now become the granary of the world. The first shipment of wheat at Chicago for the eastward was made in 1838, and consisted of only 2000 bushels during the year. In 1855 upwards of 20,000,000 bushels were shipped. During the month of October last 12,483,797 bushels of grain and flour were received at Buffalo; and, during the thirteen months ending the 31st of October last, the receipts at Buffalo were 51,969,142 bushels of grain and flour." (A paragraph headed *American corn* in the *Times* for Dec. 5, 1861.)

[d] Alluding to the coal-fields in the State of Ohio.

Westward steer'd us, to those fair holms,—
Mottled greenwood, yellow mere-marge,—[e]
To the fairest[f] of those fair holms,
Winsomest of mere-bathed Edens,
Queen of May among her fellows,—
Queen as Dian 'mid the Orēäds.[g]

3.

"νήσῳ ἐν ἀμφιρύτῃ, ὄθι τ' ὀμφαλός ἐστι θαλάσσης,
νῆσος δειδεήεσσα—"

Lady of Hesperian islets!
Sure, had the blithe gods of Hellas
Known thee, here had rear'd their altars
Artemis then and Apollo;
Pallas then and Aphroditè
Crown'd thy flowery[72] knolls and white cliffs
With gay shrine and stalwart fortress,[h]

[e] Shakespeare's "yellow sands" to the life.

[f] Mackinaw (a. n. 72).

[g] See Virgil, *Æn.* i. 494—504, and his model in Hom *Odyss.* vi. 102—109.

[h] Pallas was, *par excellence*, the Goddess of Strongholds, in the remains of ancient Greek literature her epithets, as s are numerous.

Stout hoar stone[i], lithe pearly column;
Yea, for thee had been forsaken
Rhodes[j], and Cyprus[k], and Cythera,[l]

[i] Alluding to the 'Cyclopeän walls.'

[j] Not only had this island that gigantic statue of the Sun-God, which, as the Colossus of Rhodes, was numbered among the seven wonders of the ancient world, but her gymnasium and her temple of the Vine-God were adorned with a profusion of statues, and the highest point of her mountain-chain, rising 4,560 feet above the Mediterranean, was crowned with a temple dedicated to the worship of the King of the Gods. On the strength of her name, she claimed to be, *par excellence*, the "land of roses," and placed that flower on her coins.

[k] This island was supposed to be the chosen haunt of Aphroditè, the Goddess of Beauty. The highest points of the range which almost entirely occupies its surface are 7000 feet above the Levant. On the north side "the chain is bold and rugged, on the south side the scenery is still bolder, presenting a deeply-serrated outline with thickly-wooded steeps, which are broken by masses of limestone, or furrowed by deep picturesque valleys, in which grow the narcissus, the anemonè, and the ranunculus." (*Dictionary of Greek and Roman Geography*, ed. Dr. W. Smith.)

[l] This island — the modern Cerigo, and one of the seven Ionian islands under British protection — is represented by the poets as not only a favourite haunt of Aphroditè, but also as the first piece of ground that she trod after issuing from the foam of the sea, whence she sprang according to the fanciful etymology of the ancients.

Patara [m], Sunium [n], and Ægina; [o]
E'en the Cyclad rock [p] had ever
Floated fameless and unhallow'd.

[m] This ancient Lycian city, on the south-west coast of Asia Minor, was famed for its temple and oracle of Apollo, whose winter-abode it was supposed to be. Its site was, till recently, covered with remains of temples, altars, and sculptures.

[n] Sunium, the southeastern headland of Attica, and the apex of that triangular little commonwealth, is now called Cape Colonna, from its being crowned with the ruined columns of a temple of white marble, that was dedicated to the worship of Pallas, the guardian-goddess of the state. We learn from the poet Aristophanes that Poseidon, the God of the Sea, was also worshipped there, and Dr. Wordsworth (*Athens and Attica*) found what might be, he thought, remains of his temple.

[o] This island was adorned with temples of Pallas and Aphroditè, as well as other deities. The ruins of what must have been a magnificent one grace a lofty eminence that commands a most striking prospect. Sculptures exhumed from that spot are preserved at Munich, and casts of them in the British Museum.

[p] The islet-system to which Delos was considered to belong bore the name of Cyclades from their encircling it. It is the smallest of the group, and about five miles in circumference. The story was that it had been called out of the Ægean deep by the trident of the God of the Sea, but was a floating island until the King of the Gods fastened it to the bottom by adamantine chains, that it might be a secure resting-place to the goddess Leto for the birth of her twins, Apollo and Artemis. Though whole shiploads of remains of ancient art have been

4.

" — ἀμφιβαλὼν ἄγει
πόντου . . ἰνδαλίκων φύσιν
στείχουσι δικτυοκλώστοις."

On yon lofty mount long sojourn'd —
So the olden story telleth,
So the wild lore of the Red folk —
Mishiboo [72], the Chief of Spirits,
Chief of Mahnitoos of Red Man :
Round this chosen isle the main host
Ranged He of the finny nations.[77]
Here first taught He man to twine him
Wily nets, whose treacherous meshes
Should ensnare the tyrant sturgeon [q],
Oily siskawet [q], kenohzha [r],

carried off to Venice and Constantinople, there are still architectural fragments of white marble on the north-western headland, and on a bare granite rock 400 or 500 feet high, which, as Mount Cythnus, so commonly gives an epithet to Apollo and Artemis. There also remain portions of a colossal statue of Apollo. Delos was one of the chief seats of his worship, and it appears at the dawn of history as one of the holiest of the holy places of the Ionians, a character it long held.

[q] See XI., f. n. n, p, q.

[r] =the pickerel (see a. n. 77).

Maskeynongey[s], trout[q], bass, mullet,[77]
And the deer of lake-abysses,
Dainty whitefish[77],— tribe created
From soft brain of "lovely woman,"
From toss'd skull of squaw unfaithful.

5.

"Quare agite, O juvenes! tantarum in munere laudum
Cingite fronde comas, et pocula porgite dextris,
Communemque vocate deum, et date vina volentes.
Dixerat: Herculeâ bicolor quum populus umbrâ
Velavitque comas, foliisque innexa pependit;
Et sacer implevit dextram scyphus. Ocius omnes
In mensam læti libant, divosque precantur."

Still the children of the Red Man —
Meeting in the joyous revel,
Feasting on the finny captives —
Call upon the mighty Spirits,
Those dread Mahnitoos hymn loudly,
Whom great Mishiboo, in parting,
Left upon His chosen island,—
Thank them for the daily bounty,
Pray them aye to bless the wigwam,

[s] The gigantic pike of the Laurentian lakes (see a.

And to guard canoe and fish-snare
From the storm and from the billow.[72]

6.

"—quasi cursores, vitai lampada tradunt."

Hither toil'd the holy Black-Robe;[57]
Warrior here and hoary 'sachem'[71]
Bent to his cross-blazoning banner.
In his wake the unwearied boatman—
Brave, blithe child of storm-roll'd Bretagne,
Brave, blithe child of Norman headland—
Gaily quell'd the New-World torrent,
Gaily quell'd the New-World billow.
With him sped gay Gallia's soldier:
Here, on yon forsaken foreland,—
'Mid grim gloom of western wildwood,—
Gaily gleam'd her golden lily.[t]
Nathless paled its ancient lustre
'Fore the brave red rose of England,—
Brave red rose, soon rent and riven.

[t] On old Fort Michi-Mackinac, see a. n. 72.

Lo! the rebel-children's stronghold![72]
Lo! above sheen cliff,[72] that shelters
Village[72] and blue sail-fleck'd haven,[72]
Flaunts their fair flag, star-bespangled.

7.

(1.)

"——in the midst is one particular rock,
That rises like a column——"

See'st thou in those groves the bare crag —
Yon white, solitary pillar —
Towering o'er lush leafy lab'rinth?

(2.)

"—— medio de fonte leporum
Surgit amari aliquid, quod in ipsis floribus angat."

"That respite o'er, like traverses and toils
Must be again encounter'd. Such a stream
Is human life;—"

See'st thou where, aloft embower'd,
Feasts his charmèd eye the stranger

[n] The Sugar-loaf (see a. n. 72).

On the snow-white arch [v] sun-'lumin'd,
Glistering through dark shrubs and grasses,
Gleamy beach [w] and gloomy cedar,
Shimmery birch [27] and sombre hemlock [5],—
Feasts his charmèd eye, entrancèd,
On the fair mere shown in slumber
'Neath that daintiest wreath of silver,—
On the pale pool far beneath him,—
Where in emerald melts the sapphire,—
Where weave emerald and topaz
Loveliest of limpid crystals,
As in some deep desert-fountain,—
Each bright pebble raising upward
Her undimm'd [x] eye to the welkin,

[v] The Arched Rock (see a. n. 72). A view of it is given as the frontispiece of this book. The vessel here alluded to 'passed across the field of view' during the progress of the drawing, and enhanced the rare beauty of the scene and of its charming variety of colouring, — what with her black hull, her white sails, and her graceful *contour* and movements.

[w] The beach is here of small size, this being nearly its northernmost latitude (C. p. 23).

[x] Thus I have since found P. (p. 314) writing: "So clear are the waters of Lake Huron, which wash its shores, that one may count the pebbles at an incredible depth."

To the blue dome's radiant curtain,
To the all-o'erarching heavèn :—
Till some swan-like sail sough o'er it,
Wafted by the breeze's soft breath,—
Gently minding him, as he gazes,
Of the vasty dark [78] deep yonder,
Whence she ranges, which she veers to,—
Of that world of toil and turmoil
Vex'd with blasts and fretting surges.[7]

8.

"Quisquis bonos tumuli, quidquid solamen humandi est."

Deep in lone, dark, grewsome hollow
Screen'd by bosky tangle yonder
Hath far-roving Pale Face shudder'd
At grim bones of man, that moulder
Huddled in those eerie chambers.[72]

Say : are these the bleachèd relics
Of full many a butcher'd foeman

[7] Cf. I. 1, and XIV. 7.

Torn to glut the victor-savage,
Torn to grace the foul carousal
Of some fierce tribe's riot-triumph
In their reeking rock-rear'd eyrie?

Or were whilom barge-borne hither,
With loud wail and pomp sepulchral,
From each wide mere's scatter'd wigwams,
Grim-prankt warrior and haught 'sachem'
Of all tribes that hither trysted
From the cataract to the prairie—
Robed, I ween, in richest raiment,
Roll'd in wrapping warm and gorgeous,—[72]
Girt with bow and dart-fill'd quiver,
Spear and scalping-knife and hatchet,—
Dazzling war-paint on their faces,—
For their feet, far-striding snow-shoe,[73]
Lissome moccasin [53] beside them,—
Each with meat and drink, to cheer him
In his long, dark, dreary journey [76]
To the hunting-ground of Jeebis?

Vainly hath astonied Pale Face
Question'd those dumb charnel-houses,
Vainly sought out wisest Red folk,
Hung on lisp of faltering grandsire [72]
For scant, fragmentary legend,
For dark, dim-recall'd tradition.

9.

"Apparent dire facies,—"

Here, 'tis said, the roaming savage
Oft hath seen in voiceless terror
His dread Mahnitoos [36] flit by him,
Whirl'd in mystic, spell-fraught dances
'Neath the quivering, wavering moonbeams.

Oft, from o'er the murky mere-marge,
Hath keen fisher's eye descried them
There, beyond yon flashing breaker,
Stretch'd in many a hideous volume
Basking on the star-lit shingle.[z]

[z] Based on P. (pp. 314, 31).

XIII.

The Evildreamer and the Water-King,

A Story told in

The Moon[81] of the Great Mahnitoos.[36]

I.

The Evil Dream.

"Βάσκ' ἴθι, οὖλε Ὄνειρε,—"

"Τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος."

(1.)

Many there are, who have seen from far
On the shore dark, eerie thing:
But none—'tis held—, save one, hath beheld
And talk'd with the Water King.[36]

(2.)

Mighty are dreams[74]—the Red Man deems—
And the visions they ope to view;

For Spirits then converse with Men,
And Man with Mahnitoo.[36]

(3.)

It fell to a wight, at dead of night
A voice came loud and clear:
And it bade him rehearse one little verse
Above the dusky mere,

(4.)

This verse repeat, and the waters beat
As the Meeda[a] doth his drum —
And to him, then, before all men,
Should wealth and honour come.

(5.)

But, though nights ten came the voice agen
All folk did rede that wight:—
"Go not! — beware! — 'tis but foul snare
"Set for thee by evil sprite."

[a] The Meedas are an ancient religio-medical order. (magic rites see a. n. 75.

III.

The Incantation.

"— inhorruit unda tenebris."
"— vitæque volantûm,
Et quæ marmoreo fert monstra sub æquore pontus."

(1.)

And another night came:—then awoke his dame
At his shouts—"I come: I come:—
"What! dost not hear on the dusky mere
"A sound, as of beaten drum?"

(2.)

"No drum I hear:"—quoth the goodwife dear—
"Sure all is still and dumb:
"Nor doth e'en the surge roar on the pebbly shore:"—
Yet he shouted—"I come: I come."

(3.)

And he utter'd that shout, as he hurried without
And the dusky waters sought.
And the squaw crept near; for she 'gan to fear
Her lord had gone distraught.

(4.)

She mark'd well, how, with bend and bow,
O'er the mere his staff he drew,
And did o'er it rehearse one little verse,
And strike it strokes not few:

(5.)

And how that verse he did aye rehearse;
How he struck, as he mutter'd: and then,
As he bent and bow'd, how he utter'd it loud,
And struck the waters agen.

(6.)

And then she did note, that — while he smote,
And utter'd that magic sound —
Its power he proves; for the water moves,
And slow wheels round and round.

(7.)

And then,—more quick as sped his stick,
And his song in fleeter chime —
That aye more fast the whirlpool past,
And larger grew each time.

(8.)

And so mighty at length became its strength,
That the fish in its coils were drawn,
And soon came all, both great and small,
That the vasty waters spawn.

(9.)

Bass, trout, and eel, in mazy reel,
The yawning whirlpool drew,
Newts, frogs, and herds of water-birds,
And insects that swam or flew.

(10.)

And they whizz'd and flapt, and they curl'd and snapt,
As they whirl'd in giddy round;
And they show'd black jaws and yellow maws—
Till that wight was nigh astound.

(11.)

And the pool, she sees, hath reach'd his knees;—
Yet his feet stood firm and strong,

And still he smote as well as he mote,
And chaunted his elvish song.

(12.)

And that mystic verse he did aye rehearse;
Though the waters rose to his chin,
Though he sway'd unsteady amid the wild eddy
That threaten'd to swallow him in.

(13.)

For still he would stand on the whelmèd strand,
And still he would drum and sing,
Till he made appear from the mirksome mere
None less than the Water King.

III.

The Interview.

"Venimus, hinc lapsis quæsitum oracula rebus."

(1.)

Lo! the waters sank from the pebbly bank;
And the charm—it seem'd to break.
Lo! the pool was gone, with its motley spawn;
And he stood alone by the lake.

Slow 'gan to uprear from the calm still
His folds a monstrous snake.

(2.)

"What wilt thou of Me?"—quoth the Lord of the Sea—
"And why hast thou summon'd Me here
"From My quiet sleep, fathoms countless deep
"In the depths of the dusky mere?—
"From My trancèd sleep 'neath the vasty deep
"Wherefore durst summon Me here?"

(3.)

Then that wight outspake by the lone black lake—
Stout heart, I wis, had he—
"Prithee, give me that thing—thou Water King!
"Bestow that boon on me—
"That shall bring me health,—that shall bring me wealth,
"And a happy man to be."

(4.)

Quoth the Lord of the Sea — " Is mark'd by thee
" What decks My stately crest?
" To My chamber by eye of man unseen
" Its ghostly lustre as torch hath been.
" My horns between
" It flares, I ween —
" That deep-sea bloom of unearthly sheen.
" It take,—and have thy hest!
" It shall sate, sure, every lust of thine —
" Shall that Mahnitoo-flower's [36] dust divine.
" But thy tender children must be Mine."

(5.)

Now that wight had been 'ware,
How the huge snake bare
On his crested head
A splendour rare.
It was fiery red,
It was fiendly fair:
Of brilliance dread,
Of uncanny glare

Was that elvish bloom,
That had lit the gloom
Of Matchi Mahnitoo's [36] murky lair.

(6.)

He seiz'd that flower with trembling grasp.
Lo! it faded away in his finger's clasp.
But it left a dust, as it melted away,
Like the vermeil earth [39], that e'en to this day
Makes Red Man's face look grimly gay,
When the tribe has donn'd its warlike array.
This vermeil powder [75] that wight did mark,
And carefully gather in birchen bark.

(7.)

Then the King of the Waters bade that he should
Cut some little flat pieces of wood,
In number a score,
Or, may be, more,
And place them there, a regular row
In the shape of the hornèd moon, and so
Lay them before Him in order due,
And on each that vermeil powder strew.

(8.)

The enchanter did,
As the King had bid.—
He duly spread
That powder red.—
And, as it was strew'd
O'er those pieces of wood
On the pebbly beach,
The dust on each
Was hallow'd by rede of the Water King.
And He named the weal that each should br
Or the woe it should turn away.
There is no sickness, no ill that may
Red folk befall,
There is no want, there is no lust,
But he named them all,—
He named them all o'er that hallow'd dust.

(9.)

Then the Sprite of the Sea
That wight did rede:
"As oft as My counsel thou dost need,

" Come ! summon Me here
" From the moonless mere !
" So long as thou art allied with Me,
" My powers are thine.
" But the covenant list, that I make with thee :
" When sickness or trouble I turn away,
" Or thou satest lust of thine,—
" That selfsame day,
" Of thy tender children one is Mine."

(10.)

I wis, so spake
The Lord of the Lake :
Such, I wis, the rede of that kingly snake :—
Then He 'gan to disappear.
Winding His coils in grewsome sweep,
He slowly sank,
Down the pebbly bank,
To His trancèd sleep,
Fathoms countless deep
In the depths of the vasty mere.

XV.

The Childdreamer alone in the Moonless Night.

" Nocte sublustri, nihil astra præter
Vidit et undas."

(1.)

Now the Water King was gone: —
And that wight stood there alone, —
Alone in the moonless night. —
On that bold enchanter's head
Full many a shuddering star
Her quivering radiance shed.
While faint afar
Glimmer'd feebly bright,
With its filmy light,
The Path of the Dead — [b]
That bridge so white
Athwart the dark gulf thrown —
That path the wan grey ghosts aye tread
On their way to a world unknown.

[b] = the Milky Way (see a. n. 76).

(2.)

Stout heart, I wis, had that wicked wight.
Naught reck'd he of the moonless night.

He gather'd those little flat pieces of wood,
And the powder red
That was o'er them spread:—
He gather'd each
From the pebbly beach:—
And each he roll'd
In separate fold:—
And each fold with his teeth [27] he did carefully mark:—
And he wrapp'd up all in birchen bark.—[27]
Then he sought his wigwam in joyous mood.

(3.)

And naught reck'd he, though there at the door
Lay a grisly corse his feet before.

For the faithful squaw—
Who had crept anear
To the dusky mere,—
And had seen with awe,

How his staff he drew
O'er the pool, and how, —
With bend and bow,
And strokes not few, —
He did sing and drum, and drum and sing,
Encircled by every horrible thing —
With foul black jaw
And yellow maw —
That haunts the vasty deep within, —
Till the whirling waters rose to his chin,
And seem'd as if they must swallow him in, —
And then how he talk'd with the Water King,
That hideous snake
That came from the lake,
And wound up the beach, with His coil and His tra
With His blazing crest and His long black tail —
What marvel that she
Did turn and flee,
And die from the fright
Of that grewsome sight
In the moonless night —
And that so, when her lord went his homeward wa
A grisly corse at his feet she lay?

and the Water-King.

V.

The Sequel.

"Haro antecedentem scelestum
Deseruit pede Pœna claudo."

(1.)

I wot, that wight ere every Moon
Did claim of the Water King some boon:
And, as every boon that wight did gain,
Was one of his tender children slain.

(2.)

And he was strong,
And his days were long.
He gat him health:
And he gat him wealth.

A mighty hunter was that wight,
A dauntless warrior in the fight:
Surest in quest of game his bow,
His tomahawk shunn'd by hardiest foe.

Wahbahno [c] he, of all folk fear'd;
A Meeda [a], first in wisdom weird;
A Jossakeed [d], of all revered.

(3.)

And yet—if tales of eld rede right—
He came to mourn that wicked night,
And that he listed malignant sprite
Rather than them who said—"Beware
"Of evil dream and treacherous snare!"

Wretched his end: grewsome his fate.
No more [e] the ancient redes relate.

[c] = a magician (see a. n. 75).

[d] = a seer (see a. n. 75).

[e] The stories of the Red folk generally end with a vagueness that gives them, I think, an additional charm. K. (p. 104) writes:—"Such are the conclusions Indian stories often have; they pulse for a time like an Æolian harp, and are then suddenly silent."

XIV.

HOME WITH THE WATERS.

1.

"— Vivite, silvæ!"

FONDEST of farewells we bade thee,
Bowery Mackinaw![72] in rounding[a]
Bosky[a] shores to dark drear Huron.

2.

"— totum involvit flammis nemus, et ruit atram
Ad cœlum piceâ crassus caligine nubem:
Præsertim, si tempestas a vertice silvis
Incubuit, glomeratque ferens incendia ventus."

Wending o'er those depths of purple,[78]
By their sullen pine-cloak'd border,

[a] Alluding to Isle Minnisays or Ronde (see a. n. 72 (4)), and Bois-blanc Island.

Ever and anon beheld we
White cloud-sphere ascending slowly,—
Telling of fierce blaze beneath it,
And harsh din of crackling branches,
And hoarse roar of trunk primæval
Bowing to a foe relentless.

On a sudden [b] rose the west wind,
In his might rose Mudjeykeewis,
And the red-tongued flames glared fiercely,
And the lurid mass swept tow'rd us,
Swept toward us and beyond us,
From the far coast, all-o'ershadowing,
Dyeing the dark waves of Huron
With the leaden tinct and yellow,
With the sheen that flaunts the peacock,
With the sev'n-hued orbs enwoven
By the Sun God on the shower.

[b] When Saginaw Bay opened upon us.

3.

"— dominum me cernis aquarum
Cursibus obliquis inter tua regna fluentem."

On we voyaged, where the huge pool,[c]
Flowing forth through sluice-like channel,[d]
Parts stout oak and sturdy pine-tree,[e]
Haughty, unretreating sentries
Of haught, stubborn rival-empires,
Emblems meet of thy great offspring,
Home and hold of Law and Freedom; —
On, where scarce can cleave her pathway
Labouring bark through sedgy shallows; [79] —
On, where river-strand gleams proudly,
Gemm'd with frontier-seat of Commerce; [f] —
On, where many a gallant gay barque
Lies o'erknoll'd by wind-lash'd Erie. [80]

[c] Lake Huron (a. n. 78).

[d] St. Clair River (see a. n. 79).

[e] It is a curious coincidence that, on this river, the oak is confined to the British side, and the pine to the 'American.' I heard from a gentleman residing on the British side.

[f] The city of Detroit.

4.

"— that ancient river —"
"The torrent's smoothness ere it dash below."

Borne by Thought-yoked, Thought-rein'd
Vapour,[g]
Glode we down the flood of ages,[86]
O'er that old-world flood we floated,
O'er that bright broad flood we floated: —
Borne by Thought-yoked, Thought-rein'd Vapour,[h]
Glode we o'er his cultured margin,
Bravely prankt with tints of Summer,
Tints of Raspberry Moon [81], the joyous: —
O'er smooth field of azure glode we,
Through fair tilth and wildwood glode we,
To the sea of mantling breakers,[i]
To the twin-cascades of thunder.

[g] A steam-boat took us down that part (a. n. 82) of the Niagara River which lies between Buffalo and Chippewa, a small town 2½ miles above the Falls. Vessels dare not go further.

[h] The 'cars' of the Erie and Ontario Railroad took us on from Chippewa to a station a little below the Falls.

[i] Alluding to the Rapids (see a. n. 83).

5.

(1.)

"Ah! that such beauty, varying in the light
Of living nature, cannot be portray'd
By words, nor by the pencil's silent skill;"

Oh! the scene that burst upon us!
Oh! the vision that enchain'd us
Eye-charm'd, soul-charm'd in rapt thraldom!
Vainly doth that peerless landscape
Limner's pencil toil to render,
Tongue of man assay to language,
Strive to grasp the brain of mortal.

May some myriad-minded spirit,
Poet of the mighty future,
Sing its fury and its terror,
Sing its beauty and its grandeur!

(2.)

"Fervet et exultat spumisque sonantibus albet"

How the rushing, boiling torrent
O'er swart rock-reefs froths and glances,

Tossing up tall, plumy foam-jets,
Each a gay Lutetian fountain: —

(3.)

"— lucos, amœnæ
Quos et aquæ subeunt et auræ."

How tide, ebb, and break the sun-waves
O'er yon islet-groves[j], that ever
Quaff new life and sheen and verdure
From the prancing stream that clasps them,
From the labyrinthine streamlets
Sparkling, gushing on among them: —

(4.)

"— ingenti motu stupefactus aquarum."

How, where yon fair maze of green'ry[k]
Gems that broad brow snowy-crested,
Many a swollèn liquid volume
Leaps in headlong fall[85] stupendous,

[j] Alluding to some islets on the Canadian side (see a. n. 83).
[k] Goat Island (a. n. 84).

Each a throng of driving, huddling,
Crisp, pellucid giant-emeralds,
Knit by glistering net of silver: —

(5.)

"Amid the roar of torrents, where they send
From hollow clefts up to the clearer air
A cloud of mist, which in the sunshine frames
A lasting tablet — for the observer's eye
Varying its rainbow hues.——"

How, below, the seething cauldron
Whirls aloft his feathery foam-wreaths
Spann'd by Day-wove, Night-wove iris — [87]
Ceaseless through the creeping ages,
Through the soft, sweltering, slumbrous summers,
Through the hard, all-numbing winters,
Rain, and snow, and ice, and whirlwind,
Booming clash of fiery storm-clouds —
Resting in his dark deep[1] never: —

[1] "Soundings have been taken as near as possible to it, and everywhere it has been found to be 240 feet deep" (K. C. vol. ii. p. 146, note).

(6.)

"Antrum immane —"

How, with glide of long-robed spectres,
Sweep the spray-sheets, slow and stately,
Down yon gorge, as though the Spirits,
That, from untold moons and harvests,
(Such the faith of the awed Red Man,)
Haunt beneath O-neea-gahra,[m]
'Neath The Thunder of the Waters —

Giant-sire and giant-children — [89]
Whose wild shout in grewsome war-dance,
Whose fierce stamp in wheeling war-dance,
Rolling through their hollow chamber,[88]
Mocking e'en the pealing torrent,

[m] This is, I believe, the best way of writing for Englishmen the compound word commonly written Niagara. We get the word from the French explorers, and they have shorn it of its first syllable. It is said to have been the Iroquois name for these falls, and to have borne the meaning I have given above.

Still makes hanging crags rebellow,
Kingly trees and stout steeps tremble: —

(7.)

"Corniger Hesperidûm fluvius regnator aquarum."

How the flood stalks on majestic [90]
Through deep-rifted, cliff-wall'd channel,
Hung, as meet, with sombre forest,
Crown'd by the fond-finger'd wild-vine,[92]
And that clamberer[n], whose pale cheek
From decay takes heighten'd beauty,
Deck'd with flush of dazzling vermeil,
Glowing crimson, gorgeous purple,
By the hectic bloom of autumn:

So strode Assur's despot, treading
Storied corridor ancestral;
So the warrior-queen of Petra
Down her rose-red street, triumphant: —

[n] The Virginia Creeper.

(8.)

"—— miserabile cœsis
Hostibus insultans ——"

How his milk-white mane he arches,
Trampling piles of massy boulders,
Like wroth, corse-impeded charger: —[o]

(9.)

"Proluit insano contorquens vortice silvas."

How he scoops him in those grim cliffs
Loveliest of bowery hollows,
Twisting there in playful eddy
Trunk of oak, and lordly pine-stem; [p]

(10.)

"—— angusta viarum"

Pent by closing tusks of adamant,
Speeds through the jagg'd gap he bursts him,
As escaped from 'tangling monster,
From the jaws of some fell dragon: [93]

[o] Alluding to the rapids 2½ miles below the Falls. At that point the river is spanned by a magnificent suspension-bridge.

[p] Alluding to the Whirlpool (see a. n. 93).

(11.)

"— in speculis summoque in vertice montis"

Sunders e'en those heights sublimer,[q]
Where for aye the patriot-chieftain,[r]
Imaged by deft graver's cunning,
Hurls defiance at t ;
Where, o'er his la ,
High-set on aërial
Scans, as whilom, h e ambush.[94]

6.

(1.)

"— eminence
Renown'd for splendid prospect far and wide."

There — while calm Oblivion buries
In her silent folds the battle,[s]
And its roar and clash and carnage —
Myriad-wreathèd staircase thridding,

[q] The Queenston Heights (see a. n. 93).
[r] General Brock (see a. n. 94, 95).
[s] The battle of Queenston (a. n. 94).
[t] Brock's Monument (a. n. 96).

Mounts the passer-by, to banquet
On the fair, Peace-brooded prospect —

(2.)

" — nemorosa juga —."

On dark wood-draped ridge [1, 6] beneath him,
Stretching, surging to dim distance,
As long, crested deep-sea billow —

(3.)

" — the bloom
And gaiety of cultivated fields."

On those broad flats spread before him —
Still, smooth pasture, heaving corn-field —
Parted by wild-winding snake-fence — [3]

(4.)

" — pinguia culta secantem."

On the noble river, wending
'Mid his pleasaunce, lull'd and gentle,[97]
Tow'rd yon vasty pool [u] he carves him,
There, unchafed, awhile to linger : —

[u] Lake Ontario (a. n. 1).

Till — through thousand islands [v] winding,
Dashing down [w] by meadow-levels,
Marching, through the steeps [x] he severs,
Past his right-imperial bulwark [y]—
Prince of inland water-courses,
Forth to final rest he issue,—
Forth, through portal-gulf full-regal,
To the end of his proud progress,
To last bourne of kingly rivers,
To the all-entombing ocean.

7.

"ἡ δ' ἔθειν κατὰ κῦμα, διαπρήσσουσα κέλευθον."

Soft had faded sheeny twilight,
Softly Night's dusk wings expanded,
Ere Ontario [1] bore our fleet barque

[v] Alluding to the Thousand Islands (a. n. 98).

[w] Alluding to the Rapids of the St. Lawrence (a. n. 99).

[x] Cape Diamond (see a. n. 100) on the left bank, and Point Levi on the right.

[y] The fortress of Quebec, which crowns Cape Diamond.

To his sovran port of traffic,
To the many-voicèd city,[a]
Bore us back in sad reluctance
To her din, and toil, and trouble.

[a] Toronto (a. n. 2).

XV.

THE KING OF FLOODS.

"Fluviorum rex —"

1.

THOROUGH the darksome deep, [a]
Adown the beamy river, [b]
On the great waters sweep,
On, onward ever.

2.

Careering through swell and through foam, [c]
Along with those waters wild we roam, —
Slumbrously ride
On the slumbrous tide,

[a] Alluding, especially, to Lake Huron.
[b] Alluding, especially, to St. Clair and Detroit Rivers.
[c] Alluding, especially, to Lake Erie.

Float, as some dream,
Over the tranced stream,—[d]

Till he shaketh off swound
That could hold him short while,
And awaketh, as giant from sleep,—
With toss and with bound,
With dread 'wildering leap,
By quivering[e] isle,
By rebellowing steep.

3.

(1.)

Then in lordly pomp is he onward borne,
Down the hollow path his steps have worn, [86]
Through the rift his ceaseless tramp hath torn,-

[d] Alluding to that part (a. n. 82) of the Niagara River, lies between Lake Erie and the Rapids.

[e] Luna Island (see a. n. 87), an island between Goat (a. n. 84) and the brink of the main 'American' Fall, is s tremble (N. p. 49).

Through the deep ravine, [90, 93]
Where his tread hath been [86]
During endless round of eve and morn, —
While moon after moon hath fill'd her horn, —
While age after age of man is born, —
While the tribes of earth,
Like the greenwood-bloom,
Have, in turn, their birth,
And, in turn, their tomb, —
While they fade away,
Like the flower of May, —
As the forest king,
Though he shieldeth him o'er with many a ring, [13]
Though he doffeth never his summer array,
Must yield to thy blighting touch, Decay! —

Down that deep ravine, —
Red cliffs between,
Whose eld-worn towers
Fair Summer hath hung
With deft-wove bowers,
Summer, ever young,

With lush leafage green,
With motley flowers, —

Bowers, whose verdure is ever gay
With the kiss of the cataract's laughing spray,
That doth whirl in mazy round alway, —

Flowers, that seem to aye renew
Each winsome shape and each glistering hue
In the dancing spray's ever-lambent dew, —

Bowers, whose sombre shades are lit
By the burnish'd plumes that athwart them flit, [84]
By their fitful flash as of stray sunbeams,
By their flush as of parting rainbow's gleams, —
While above and around hath the Day King set
That spangled myriad-colour'd net,
Which, as magic robe, he ever weaves
On the dainty forms of the fluttering leaves, —

Flowers, that now in stillness lie,
Like stars in the silent midnight-sky,

Now shimmer and wave, as oft as stirr'd
By the cataract's breeze, or that tiny bird, [91]
Who doth love to hang on the downy tip
Of the honey'd cup's shy-opening lip,
And with bold quick tongue its nectar sip,
Fanning sultry air and bower and bloom
With the murmurous [91] play of his restless plume,
Whose lustre rare to and fro doth seem,
As tress of the dawn-star, [91] to float and stream,
Whose winnowing wind doth seem to blow
O'er the sheen-flooded vault that glory-glow
The dewy e'en-star is wont to throw
O'er the fair white clouds that his course bestrow: —
As in stormy gloaming the star of e'en,
Shows that tiny bird in the summer-sheen, —
With flittering wing,
With hum and quiver, —
A faëry thing
O'er the giant river: —

Now to hover, and cling
To the petal's hem,

Now to sway, and swing
From the bending stem, — [91]
As ethereal gem
Did the spray-bow [87] bring
From the diadem
Of the Noontide King; [88]
So to hover and cling,
So to shimmer ever,
So to sway and swing,
Reposing never, —
With flittering wing,
With hum and quiver, —
A faëry thing
O'er the giant river: —

Then to dart and veer
In the simmering noon, —
As in silver mere, —
That rift aboon; —
All a-blaze his throat
With the ruby's sheen, — [9]
Gay with gold his coat
And with emerald green; — [91]

Such, in sun-beam seen,
Some dancing mote,—
Such, at crimson e'en,
Some brave-prankt boat; —[f]
So, that rift aboon,
Shows his eous gear,—[91]
So in simmer on
Will he dart and veer,—
With flittering wing,
With hum and quiver,—
A faëry thing
O'er the giant river.

See him pierce and pry
In the tangled vine ![92]
See him mount on high
O'er the aëry pine!
See him gaily dance
O'er the grim ravine,
And sway and glance
In the Sun God's[88] sheen,—[91]
With flittering wing,
With hum and quiver,—

[f] *Cf. I.*, 6–12.

A faëry thing
O'er the giant river!

Mark him wafted afar,
As frail bee[91], on the breeze!
Mark him shoot, as some star,[9]
To the shadowy trees!
To the tree's shade he flees,
His plumage to preen,—[91]
Soon in gay garb to sway
O'er the grim ravine,—
Soon to dance and glance
In the Sun God's[88] sheen,—[91]
With flittering wing,
With hum and quiver,—
A faëry thing
O'er the giant river.

So from bower to bower
Doth he speed his flight,
So from flower to flower,
As a living light,—
On the brave bloom gloat,
Thrid the lush festoon,—

So dart, so float,
In the summer noon,
Like pleasaunce-boat, [f]
In Raspberry Moon, — [g]
With flittering wing,
With hum [illegible] er, —
A faëry thing
O'er the gi[illegible]iver:

Aye to hover and hie
In his gay garb dight,
As the lightning-fly [h]
Through the mirksome night, —
On the welkin clear
Aye to dart and float,
As on crystal mere [f]
Doth the summer boat, — [f]
In the noontide bright
Now afar, now anear,

[g] July (see a. n. 81).
[h] See I., 13 and f. n. h.

As heav'nly sprite
To gaze of seer, —
With flittering wing,
With hum and quiver, —
A faëry thing
O'er the giant river.

Oh! merrily glide the golden hours
In that deep ravine and its bloomy bow'rs,
Through glowing sunshine and balmy show'rs.
Oh! passing fair, yet grewsome, I ween —
As glamour-vision — that wondrous scene.

(2.)

Right royally rolls the dun tide under
Those shimmery heights his sweep doth sunder,
From his wild dread leap and his shout of thunder[1].
Well-pleased, I ween, wends the hoar flood-king
'Neath bower and bloom and burnish'd wing,
'Neath huge high rock and faëry thing.

[1] Cf. XIV., 4 and 5 (6).

(3.)

So, I wis, beheld
The tribes of eld
Move, the joyous festal pomp before,
Some king of men along broad corridor, —
Sacred sovran, whom prostrate crowds adore,
Over snowy-vein'd dark marble floor,
When was open flung,
When had forward swung,
At the sign of his coming, each massy door, —
Some lord of many a teeming land
Through his frescoed council-chamber grand,
Through gay-draped hall,
By encrimson'd wall,
With princely mien,
With the dazing sheen
Of gorgeous Tyrian vest,
With dark mantle and bright flowing crest.[3]

[3] The foregoing lines allude, especially, to that part (a. n. 90) of the Niagara River, which lies between the Falls and the Suspension-bridge rapids.

So with haughty stride,
Hath homeward hied,
In conqueror's pride,
In triumphal state,
Flush'd chief on whom armèd myriads wait: —
So, with roar and with whirl
And with grewsome swirl,
Through passage strait
Of grim grey gate,
Through surging throngs that his course molest,
Stern despot whose hosts have fulfill'd his hest. [k]

(4.)

Thus, as lordly pomp of peace [l] or war, [m]
Fares the progress proud of the flood-king hoar
His eerie old-world pathway o'er, —

[k] The foregoing lines allude, especially, to that part (a. n. 93) of the river, which lies between the Suspension-bridge rapids, inclusively, and Queenston Heights.

[l] Alluding to the part of the river between the Falls and the Suspension-bridge rapids.

[m] Alluding to the part of the river between the Suspension-bridge rapids and Queenston Heights.

By tender green'ry and rugged scaur,
By bloomy bower and towery shore,
With roll [l] and whirl [m] and swirl [m] and roar. [m]

4.

See him gently glide [n]
Smooth leas among,
With soft murmurous sound,
As of cheery song,
Tripping blithe along
Brave banks beside,
Pacing calmly strong,
With his tawny tide,
To the pool profound, [o]
To the blue sea wide,
To the lull of the fair [l] mere's breast,
There to dally awhile
In her sunny smile,
To her heaving bosom prest! —

[n] Alluding to the part (a. n. 97) of the river between Queenston Heights and Lake Ontario.
[o] Lake Ontario (a. n. 1.)

Till, arous'd once more,
By green isle[p] and shore
Majestic march he keep,
By mountain hoar,[q]
By white berg frore,[r]
To his bourne, the boundless deep: —
Till his race be run —
As thine, O Sun!
To thy bed in the amber west;
Till — as hero-soul
To his mighty goal,
To the heav'nly home of the blest,
To thy glory-sea,
Eternity! —
He wend to his ocean-rest.

[p] Alluding, especially, to the Thousand Islands (a. n. 98).

[q] Alluding not so much to Cape Diamond and Point Levi as to Les Eboulemens (see a. n. 100), a fine range below Quebec.

[r] Even in the middle of August we passed through a goodly number of ice-bergs, on emerging from the Gulf of St. Lawrence (see VI., 9 and f. n. 1).

APPENDIX-NOTES

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1.

Lake Ontario.

'Ontario' is said to mean 'the beautiful.' The lake bearing this name would naturally get it, *par excellence*, from the Red Man — what with its grand expanse and its richly-wooded shores. The Bay of Quinté is considered its most picturesque part (see O.). The most important characteristic of the lake is the distinctness of the 'ridges' in which Sir Charles Lyell traced the gradual shrinking of its area (see a. n. 6).

2.

Toronto.

(1.) The city. (2.) The meaning of its name.

(1.) This city, now the most populous on the shores of Lake Ontario, was founded by Lieutenant-Governor Simcoe in 1794. In the previous year he selected its site, as the seat of government for Upper Canada, in preference to Newark (now Niagara), at the mouth of the Niagara river, and to Kingston, at the outlet of Lake Ontario. The former he considered too near the

United States, the latter too far eastward. The site of the future city was occupied by a multitude of wild fowl, and by two families of the Red people called Missisahgas (see a. n. 15). What recommended it was its harbour, formed by such a sandy spit as were Long Point and Presq' Isle in Lake Erie, and, probably, La Pointe in Lake Superior. All of these are now islands (see VI., f. n. h). The town was named York. In 1813 it was twice burnt by a force of the United States, which had embarked from Sackett's Harbour. In 1834 it was incorporated as a city. It then assumed its present sonorous name. In 1858 it contained about 50,000 inhabitants.

The Parliament of Upper Canada met at Newark from 1792 to 1797. It then moved to the buildings prepared for it at the creation of Governor Simcoe, where it met till 1841, when the two Canadas were re-united after a separation of fifty years, and Montreal was made their common place of assembly. When, in 1849, the parliament-buildings at that city were burnt, it was determined that Toronto should be the seat of government in 1850 and 1851, and that afterwards she should, for alternate periods of four years, share the honour with Quebec. The deliberations of the Canadian Legislature are now conducted under the shadow of the ancient fortress. In 1863, however, its members are to be summoned to Ottawa (formerly Bytown), a site selected by the Queen, on being requested by the Canadians to decide the question. Her Majesty was probably influenced by its possession of an excellent acropolis, its position on the border of the two sections of the province, its comparatively great distance from the frontier, and its being the centre of the great highways of Canadian enterprise.

(2.) Some (e. g. Ha. p. 78) say that Toronto means 'the place of meeting.' If so, we may suppose it to have been the

onitium of some tribe of Red Men. Others say that it means 'trees in the water.' The name, as bearing the latter meaning, has been accounted for in two ways. Firstly, it has been referred to the appearance, from the lake, of the trees on the sandy spit that produced the harbour. This was the explanation given me by the Nestor of the Canadian state-dignitaries. Secondly, it has been referred to the uprooted trees that are supposed to have drifted to the head of the bay (K. C. vol. ii. p. 13). The rushes there are, indeed, crowded with logs even now, under the *régime* of the White Man, and, when the site was surveyed, "dense and trackless forests lined the margin of the lake" (Bouchette). However, I prefer the former interpretation.

3.

THE SNAKE-FENCE.

"The usual fence is a zig-zag one of the simplest construction, made of split rails, 11 feet long, placed one above the other, seven rails in height. These rails are split by means of wedges and the axe, from 11 feet lengths of black-ash, cedar, oak, elm, white-ash, cherry, or bass-wood. Rails of pine, maple, or beech, are rarely used." (Br. p. 401.)

4.

THE HICKORY.

The leaf of this tree is somewhat like that of the English walnut. The wood splits very easily, when green, but is very tenacious, when dry. Hence it is preferred for tool-handles, carriage-shafts, bows, &c. The nuts are very good eating.

5.

THE HEMLOCK.

The hemlock (*Abies Canadensis*) is a species of spruce. It is a majestic tree. In Canada it is from 60 to 80 f. high. The wood is of no service, save as supplying boards for the under-covering of roofs and for fencing, or planks for the flooring of barns. The bark is valuable for tanning (see G.).

6.

THE ANCIENT SHORES OF LAKE ONTARIO.

"These ancient water-levels run all round the shores of Lake Ontario, and, in excavating parts, remains of extinct animals" [cf. a. n. 72, (4)] "are discovered" (Br. p. 192). At the Bay of Quinte the highest is 9 or 10 m. from the present shore. Behind Toronto it is 24 m. There it is called 'The Oak Ridges,' from being covered with oaks. It rises just above Hamilton, and is there called the Burlington Heights. Between that point and Queenston Heights it recedes from the water to a distance of from 4 to 8 m. There it is cloven by the Niagara river, and is 7 m. from the present shore of Lake Ontario.

Mr. Hind (R. R. p. 252) speaks of these ancient shores as a "feature of interest, which is common to all the great lakes of the St. Lawrence basin," and C. (pp. 50, 55, 75, 95, 100, 103–6) often speaks of them. Mr. Hind traced such around Lake Winnipeg (see R. R. pp. 252, 265, 269, 270, 275, 296).

7.

THE CANADIAN TOWNSHIP.

Upper Canada is divided into counties, each of which is subdivided into townships. A township is 10 m. square. This area is further subdivided into 11 concessions, which usually run east and west. Each concession again is divided, by lines at right angles, into 28 lots. Each lot contains 200 acres, the ordinary size of a farm (see Br. p. 40).

The Canadian township is a revival of the *tun* of pre-Norman England.

8.

LAKE SIMCOE.

This lake is named after the energetic founder of Toronto, who connected it with his embryo-city by the Appian work of a road called Yonge Street, 36 m. in length, and, like the Canadian 'township,' reminding us of pre-Norman England. Springs about 10 miles from Lake Ontario send down from the Oak Ridges (a. n. 6) streams, that fall into this lofty reservoir, and, after a wandering course of at least 800 miles, pass close by the place of their birth.

9.

THE CHIPMUNK.

The chipmunk (*Sciurus striatus*, i. e. striped squirrel) is a native of the colder parts of Asia as well as of America, and has been found in Europe. Its body is fawn-coloured, marked with three longitudinal black stripes. It is distinguished from other squirrels by being provided, like some families of the mouse

tribe, with cheek-pouches fitted for the temporary reception of food, and its mode of life rather resembles that of the dormouse. We had abundant opportunities for observing its habits; as several of the species took up their abode close to our house, and were to be seen gnawing the butternuts and beechnuts on the trees. Their complacent enjoyment of their simple meals was very amusing. Though easily alarmed, so tame were they, that, tripping down from the trees in the garden, they would run up a sloping board to the top of the window-sill of the drawing-room, and carry off bits of apple in our presence.

On the northeastern shore of Lake Superior the Agassiz party found the Missouri Striped Squirrel. "One of the men," says C. (p. 52), "killed here a squirrel of the kind that takes the place of our 'chipmunk' in these regions, the *Tamias quadrivittatus*. It resembles our animal, except that it is a little smaller, has a longer tail, and four black stripes, instead of three, on its back. We found it afterwards much more abundant than any other species—particularly on hill sides among broken rocks, attracting the attention by a loud, peculiar cry." The sound uttered by our little friends was 'chip, chip, chip.'

10.

The Red Man in Canada.

"The Indian department takes cognizance of everything relating to Indians in Canada, and, in order to carry out the business belonging to it, the province is divided into five districts, each under the charge of a local superintendent.

"The first district embraces the whole of Eastern Canada, and a small part of the Upper Province. The second stretches from the western limits of the first to the head of Lake Ontario, com-

prising also the Saugeen peninsula, and some of the islands in Lake Huron. The affairs of the Six Nations, or Iroquois, on Grand River, and those of the Missisaguas, in the township of Tuscarora" (on the Grand River, S. E. of Hamilton), "occupy the exclusive attention of a third superintendent. The tribes resident throughout the western peninsula of Canada, are under the charge of a fourth, and the bands in the occupation of the Manitoulin Islands" (cf. a. n. 20, end), "together with the tribes on Lake Huron and Lake Superior, form the limits under the fifth superintendent" (Hi. vol. ii. p. 188). For further information see this chapter of Mr. Hind's work.

M. Kohl (K. C. vol. ii. chap. vi.) gives much space to his visit to the Ojibwas settled, on the eastern shore of Lake Kootchiteching, in one of the 'Indian reserves,' or places set apart for the scanty remnant of the Red Man in Canada.

11.

The Name of Lake Kootchi-tching.

I have written the name of this lake as I believe best for the English eye. D. (p. 22) writes 'Couchiching,' probably good Franco-Canadian spelling. Mr. Keith Johnston, in his map, writes Gougichin; M. Kohl (K. C. vol. ii. p. 65) Kutchiching. Probably the word means Great Water, the first two syllables corresponding with those of the Red Man's name for Lake Superior (Keetchi-Gahmi, a. n. 33), and the last with the rest of that word.

12.

Barrie.

This town was founded in 1831, and named after Sir Richard Barrie. A military road connects it and Lake Simcoe with

Penetanguishene and the Georgian Bay. The interval was originally settled chiefly by British soldiers, who were rewarded by government-grants.

13.

The Vigour of Canadian Trees.

"The red pine," writes Sir R. Bonnycastle (*Canada and the Canadians in* 1846, vol. i. p. 174), "near Barrie and through all the Penetanguishene country, grows to an enormous size. I measured one near Barrie no less than 26 feet in girth; and this was merely a chance one by the path-side. Its height, I think, must have been at least 200 feet, and it was vigorously healthy. What was its age? It would have made a plank 8 feet broad, after the bark was stripped off."

As to the oak,—Mr. Linton (*Life of a Backwoodsman*) counted the rings of one that had been felled about midway between the head of Lake Ontario and Lake Huron. He calculated that "it had been a sapling about the time when Sir William Wallace and Robert Bruce were defending their [and his] native country" (cited by Br. p. 395).

The age of the white spruce (*Abies alba*) in the arctic latitudes "exceeds 400 years, before it shows signs of decay" (Rich. vol. ii. p. 317).

14.

The Canadian Frogs.

There are five species, the more noteworthy of which are the Bull-Frog and the Spring-Frog.

The Bull-frog (*Rana pipiens*, i. e. chirping frog) is from six to seven inches long, and correspondingly stout. It has been

found weighing half a pound. Audubon says that the hind-legs, when cooked, are white, tender, and excellent eating (see Ha. p. 60). M. Kohl (K. C. p. 85), while crossing Lake Kootchitching in a canoe, "heard a distant cry, a kind of bellow," and asked his Red companion what it was. "'It is either an ox or a frog,' was the reply; 'I can't hear which.' This 'or' surprised me for a moment, but I then remembered to have heard that the celebrated bull-frog inhabited these waters. In the spring, when they are very numerous, they bellow from the marshes like cattle on a pasture, and it seems that, at all events with respect to his voice, the frog here has effected what his ancestor in the fable attempted in vain." They appeared to me to bellow loudest in the evening of a hot summer-day. We used to listen to them in the "oozy woodland" (I. 1) that surrounded our house.

The Spring-frog (*Rana fontinalis*, i. e. spring-frog, fountain-frog) is from three to four inches long. It is of a bright green colour. It usually lives close to clear pools and running streams, feeding on aquatic insects or any others that come within its reach, and leaping into the water when disturbed (Ha. p. 60). During a week's stay on the Canadian side of the Niagara Falls, toward the close of April, 1859, I came across a troop of them, basking in the sun by a little side-stream above the Horse-shoe Fall. I shall never forget their beauty, or the marvellous quickness with which they bounded into the water. I found the spring-frog in a swampy corner of my garden. Its thighs are considered a delicacy.

15.

NAHDOWA-SAHGING, AND SAHGIMA-ODAHKAHWAHBEWIN.

"The word Nottawasaga" — the name given to a stream

flowing into the Georgian Bay, to the township southeast of Collingwood, and to the southern part of the great bay—"should be written Nahdowa-Sahging."

The word Sahging "is derived from *sahkum*, which, in Odahwa" language, "signifies to come out. In Ojibwa, the *k* is changed into *g*, and another syllable added; and the word is written and pronounced *sahgahum*. *Sahging* is a participial noun, and implies motion as well as open space; and every river has its *sahging*, or outlet." "It would be more proper to write" Sáhging than Saugeen, as the name of a town at the mouth of a Canadian stream flowing into Lake Huron.*

Nahdowa-Sahging "means a place where the Nahdowag, viz. the Mohawks or Iroquois, used to come out." "The Nahdowag, in their hostile expeditions against the" Odahwas of Great Mahnitoolin Island, "used to go out into" the Georgian Bay of Lake Huron "by the Nahdowa-Sahgi" (commonly called Nottawasaga) "River, until they got two or three severe defeats in the vicinity of the Blue Mountains, by Sahgima, the most celebrated warrior of the Odahwas at that time. Instead of waiting for the Mohawks at the island, he used to meet them at the Blue Mountains," which are therefore "called to this day Sahgima-Odahkahwahbewin, or Sahgima's watching place. The last time he met the enemy there he found them occupying his watching place. In the evening he went to view their camp alone; he saw their arms piled about the camp as if they suspected no danger, whilst their warriors were feasting and dancing. He then went for his men, and on his return he found the Mohawks had retired to rest. Having placed his men in order,

* So Missisauga Strait — from which, or some other outlet of a body of water, we may suppose, the Red folk of that name acquired it — should doubtless be written Missi Sahging. [See also a. n. 72, (1).]

ready for attack, he entered the camp alone, and removed the arms of the slumbering enemy. The Mohawks, being without arms, were, of course, slaughtered, except a few who were spared on purpose. The Odahwas cut off the heads of the slain, and fixed them on poles, with the faces turned towards the lake. Sahgima then selected a canoe, which he loaded with goods, provisions, and ammunition, put the survivors in, and told them to say, when they got home, that they had met Sahgima on the top of the Blue Mountains, where he fixed the heads of their companions on poles, with the faces turned towards the lake, and that he declared his determination to fix in a similar manner the head of every Mohawk that he might fall in with in that quarter." (From a paper entitled *Social and Warlike Customs of the Odahwa Indians*, by F. Assikinack, a warrior of the Odahwas. It was read before the Canadian Institute on Jan. 23rd, 1858, and appeared in the *Canadian Journal* for July, 1858.)

16.

Collingwood.

This settlement was founded in the 'fall' of 1854, at the completion of the Ontario, Simcoe, and Huron Railroad. A small steamer plies between it and Saut Ste. Marie, touching at Bruce Mines; and large 'American' steamers come to it from Chicago, touching at Mackinaw.

17.

The Rattling Locust.

"I have noticed a large locust, with dusky *elytra*, and bright yellow wings with a black border. It was very watchful, not

permitting me to approach it, till after many trials and much manœuvring. It flies short distances, and often remains stationary on the wing over a particular spot; and, while on the wing, makes a noise exactly like that of a watchman's rattle. I call it the Rattling Locust (*Œdipoda sulphurea*)." (G.) The sound struck me as like the crackle of green wood set afire. We caught one afterwards at the Niagara Falls, and saw many of them elsewhere.

18.

The May Flower.

The Ground Laurel or Trailing Arbutus (*Epigæa repens*, i. e. creeping ground-plant) was the first flower seen by the Pilgrim Fathers after landing in New England. They called it the May Flower, after the vessel which had brought them to the New World (Ha. p. 26). Rich. (vol. ii. p. 303) says, it "inhabits sandy and rocky woods in the Northern States, Canada, Nova Scotia, Newfoundland, and Rupert's Land, as far north as the Saskatchewan." A list of American works that notice this plant is given in Sir W. J. Hooker's *Flora Boreali-Americana*, vol. ii. p. 42.

I could not ascertain the botanical name of the creeper which we found in the 'bush' at Collingwood. I think it may have been the *Epigæa repens*, which, under the name 'May Flower,' bears a touching historical interest.

19.

The Georgian Bay.

This large body of water has also been named Lake Manitoulin (pronounced Mahnitoolin), from the Manitoulin group of

islands. It has fair claim to lakeship; the soundings given in Bayfield's chart showing a subaqueous ridge between it and Lake Huron Proper.

20.

Great Mahnitoolin Island.

(1.) The island. (2.) Its names. A. Mahnitoolin. B. Odahwa-minis.

(1.) It "is 135 m. long*, and from 20 to 25 m. broad. The shores are hilly, and clothed with cedar, pine, and birch. The soil of the hills is stony and barren. In the interior of the island are about twenty lakes, some fully 15 to 18 m. long, from 8 to 10 m. wide, and from 3 to 20 fathoms deep. They abound with trout, pike, white-fish, &c. The extent of arable land on the island is about one third of its area. The trees on the arable land are elm, maple, birch, cherry, and a few oak and beech. The climate is remarkably healthy." (Description by the Roman Catholic Missionaries, given, as a note, in Hi. vol. ii. p. 18.)

(2.) A. The following is pieced together from that Herodotean composition of an "Odahwa† warrior," which is cited in a. n. 15: —

"As far as I know, there is no such word in the languages spoken by the Odahwas, Ojibwas, or any of the surrounding tribes. *Manitoulin*" (the French mode of writing) "may be a Huron word; not being acquainted with the Mohawk, which, I understand, nearly resembles the Huron or Iroquois language, I cannot say positively: but, so far as I can see by their alphabet, and printed books in their language, they never make use of the

* Following a newspaper-account in D. p. 40, I gave, in III., f. n. e, 81 m., as its length.

† He, inconsistently, ends this word with an *h*, no more needed than at the end of Ojibwa.

letter L *, which is also wanting in the Odahwa and Ojibwa* alphabet, besides F, R †, V, and X. It is true there is a bay towards the south-east end of this island which we call *Manidowaning*." "The word *Manido*" (see a. n. 36) "denotes terror and irresistible power. The other part of the word, viz. *waning*" (better written *wahning*), "signifies a hollow or cavern, because there is a certain part of the bay, of which the Indians say they never could find the bottom. They often made the trial in winter, by letting down their decoy-fish — which is made of wood and loaded with lead, so as to cause it to sink" (see XI. *L'Envoi*, and a. n. 77)—"to reach the bottom of this mysterious abyss; and" "they thought it was a hollow inhabited by some Manido, or," in this case, "sea-god" (cf. IV. 4, XIII.; and see a. n. 36). "From this circumstance they called that particular spot *Manidowaning*, which name was afterwards applied to the bay itself. Had the island been called Manido Island, the name would be perfectly intelligible. In my opinion, it was so called originally by the white people, but the word 'island' was afterwards contracted into the syllable '*lin*,' and then, by adding another 'island' after it, the name was" supposed to be "completed." ‡

B. "The Indian name of this island is Odahwa-minis, i. e. Odahwa Island, because it was occupied by the Odahwa Indians about the time that America was discovered in the fifteenth century. . . . . The Odahwas have never relinquished their claim to Manitoulin Island, and their right has been always acknowledged by other Indians. It will, therefore, be easily

* Cf. XI., f. n. b.

† Hence the Red man has turned the word Mary into Mani (see a. n. 70), Montreal into Moneang (see a. n. 26), '*masque longue*' into 'maskeynongey' (a. n. 77).

‡ Compare (e. g.) Creech Hill and Pen Hill in Somersetshire, and Water-Eaton in Oxfordshire.

nderstood why a portion of them removed to that island, the ome of their ancestors, when their territory was sold to the lovernment of the United States. There is a branch of the Indian department on the west side of the Manidowaning Bay, established about twenty years ago, it is said for the purpose of promoting civilization, education, and industry among the Indians." This settlement, named after the bay supposed to be inhabited by a water-wraith (cf. IV. 4), was founded by Sir Francis B. Head, who, in 1836, proposed to collect on the island all the Red Men in Upper Canada. "The scheme was a failure," says Mr. Hind (vol. ii. p. 188), as well as the Odahwa warrior; "the only Indians availing themselves of the offer being some from the United States, and from the shores of Lake Superior and Lake Huron."

21.

La Clôche.

What may be termed La Clôche Proper is an island between Great Mahnitoolin and the northern mainland. It is "celebrated for a stone, which, when struck, emits a musical or metallic sound" (Simp. p. 30), like that of the two colossal statues on the site of Egyptian Thebes.*

The name hence given to this island has been extended to those mountains (h. t. 2000 f.) on the mainland, which united with the insular heights in the foreshortened view we got of them.

* They are composed of a quartzy sandstone, highly crystallized, and containing much iron. When struck, they give a metallic ring. An inscription shows that the northernmost of the two — that called by the Arabs 'Salamat,' or 'the speaking statue' (Belzoni) — was the famous Memnon (a corruption of Miamum, 'the beloved of the Supreme God'). It records the fact that Titus Petronius, in the reign of the Roman Emperor Domitian, heard the mysterious cry (*audit Memnonem*) at sunrise.

22.

Bruce Mines.

We found these mines worked by about 300 miners. The ore was extracted from twelve shafts, one of which was about 300 feet deep. Buckets were let down by ropes attached to whims, which were generally worked by horse-power. At the pit's mouth the ore contains about four per cent. of pure copper. It is then taken on a tram-road to the crushing house, and there crushed to powder between large iron rollers by powerful steam-machinery. Then it is taken to the 'jigger-works,' put into 'puddling-troughs,' and washed with water. The mud-paste, containing about twenty per cent. of pure copper, is shipped away in barrels, and fetches in the United States about $80 per ton. Smelting is the next step. For this purpose, six or seven years since 1500 tons were shipped to Baltimore and Buffalo. More recently Swansea has been its usual destination. It is now, however, smelted at the pit's mouth by a Montreal firm. "Their smelting works," says the *Montreal Advertiser* for Dec. 16, 1859, "were built originally by the Montreal Mining Company, but were not worked to advantage; the present occupiers have been more successful, and anticipate doing an extensive business, to the great advantage of the lake mining-interests. The smelting works will turn out about thirty tons of metal per week, and can be easily enlarged to any required ability."

"The metalliferous rock," writes C. (p. 126), "is sienite and metamorphic talc-schist, with veins of quartz. The ore consists of various sulphurets of copper, particularly the yellow."

The hot look of the long dreary ridge, coupled with the glow of the cloudless heaven in that noon of a Canadian July, reminded one of the opening scene of Mr. Dickens' *Little*

Dorrit. It required all one's curiosity to sustain one in the ascent through the village, and then up the rough rocky path to the mines. The few raspberries (see a. n. 23) and whortleberries (see a. n. 24) found were eagerly devoured. From the heaps of ore we picked a few particularly bright bits of what the miners call 'horseflesh' and 'peacock' ore, and were given by a good-natured fellow two or three rather *recherché* specimens of the mineral product, which he had kept by him in his cottage.

About a mile from Bruce Mines village is Wellington Mine, the more productive of the two, I understood.

23.

THE WILD RASPBERRIES OF THE LAURENTIAN LAKES.

Four Canadian varieties are given in Ha. p. 21, viz. the Rose-flowering Raspberry or the Mulberry (*Rubus odoratus*, i. e. scented bramble), the Dwarf Mulberry (*Rubus triflorus*, i. e. three-flowered bramble), the Wild Red Raspberry (*Rubus strigosus*, i. e. meagre bramble), and the Black Raspberry or the Thimbleberry (*Rubus Occidentalis*, i. e. western bramble), the grains of which are smaller than those of our Blackberry.

As one goes up St. Mary's River and rounds Sugar Island, a wooden building faces one, bearing the following inscription, the lower line of which shows on which side of the "international" boundary its large letters are painted: —

RASPBERRY JAM.

INTERNATIONAL BAZAAR.

The place is called Church's Landing, from the name of the owner of the establishment. The berries are collected by the

Red folk, and preserved with the maple-sugar (see a. n. 68) extracted from the trees on the island. No less than twelve tons of the jam were shipped to southern markets in the season of 1858.

24.

THE WHORTLEBERRY, AS PART OF THE RED MAN'S FOOD.

The Red folk "collect largely," says K. (K. p. 320), "the Canadian *bellois*, or English 'whortleberry.' The berries are generally dried by being laid on frames of '*bois blanc*'" (i. e. white cedar*), "in which they are suspended over a slow fire, and 'boucaned'" (= smoked). "When quite dry, they are packed in 'makaks'" (=birch-bark cases), "and mixed with the bread-dough. They also boil them with fish and flesh, as we do peppercorns. The sweet berries answer instead of sugar, which" becomes scarce "in winter, and is often entirely consumed before the fresh spring harvest. They attach much value to a good whortleberry year."

A hunter, who visits the spirit-world alive, is said to have been refreshed with a whortleberry by his mother's spirit (*ib.* p. 223).

25.

ST. JOSEPH'S ISLAND.

This island belongs to Canada. It comprises about 90,000 acres. Two-thirds of its area are available for settlement, and

* "*Thuja occidentalis*" (i. e. Western sweet-smelling tree), "America *arbor vitæ*, also called 'white cedar,' has its northern limit on the east side of the Rocky Mountains at Lac Bourbon or Cedar Lake, a dilatation of the Saskatchewan, lying between the 53rd and 54th parallels. Michaux mentions the mountains of Virginia as its southern limit" (Rich. vol. ii. p. 318). allude to this cedar in XII. 7, (2). From it the Canadians make excellent charcoal.

the remainder, though now swampy, may be made fair meadow- 25.
land. The island is closely wooded. In the centre, it rises 400 feet above the water. On the north-east coast, there is a safe and capacious harbour. (C. p. 28, O. p. 878, and D. p. 42, where is given a succinct description of the island by Mr. T. N. Molesworth, provincial land-surveyor.)

26.

St. Mary's River, or Keetchi-Gahmi Seebi.

(1.) Names.
(2.) Characteristics. A. Geological.
B. Scenic.
C. The 'walking fish.'
D. The raspberry-jam factory.

(1.) The former of these names for the stream of water which NAMES.
flows out of Lake Superior is that with which it was christened by the French explorers, after the Blessed Virgin. The latter is the Ojibwa name, and means 'Great-Water River' (i. e. the river of Lake Superior). 'Keetchi-Gahmi' (='Great Water'), the first part of the name, is discussed in a. n. 33. 'Seebi' means 'river.' Thus the Ojibwas call the St. Lawrence 'Moneangseebi,' that is 'Moneang River,' Moneang being their corruption of Montreal, owing to their lack of the letter 'r' (see K. p. 118; and a. n. 20). So again 'Missisippi' clearly means 'Great River,' the first half of that word meaning 'great,' and the latter (which had better be written '-seepi') meaning 'river.'

(2.) A. "Throughout its whole course" ("about sixty miles in CHARACTERISTICS. *Geological.*
length"), "it occupies the line of junction between the igneous and detrital rocks, forcibly illustrating to what an extent the physical features of a country are influenced by its geological structure" (F. and W., part i. p. 31).

26. B. "The river," says K. (p. 302), "divides into several broad arms, which separate, unite, and then divide again. Repeatedly these arms collect in large pools, when they become calm, and then shoot in narrow passages from one lake to the other. . . . . Canoe-voyages in this wild water-labyrinth are exquisite. . . . . On the Canadian, or eastern, side run the final spires of the Canadian chain of mountains, which were here broken through by the water-gods, or by Menaboju" (*alias* Ninnibohzhoo, a. n. 39), "as the Indians say, to give the lake air." These heights are generally covered with forests, though, here and there, masses of naked primæval rock jut out on the shore, and scatter their fragments over river and lakes. Some of the islands . . . . are each as large as a German county, but countless others are as small as a *salon;* and in some places you find yourself surrounded by islands, each of which has scarcely room for a couple of trees. Through the midst of all this pour the crystalline waters of Lake Superior, here gently circling in large pools, and there foaming through the narrow passages like mountain-torrents. The islands and shores are still in a state of primitive savageness. Their interior is perfectly uninhabited and uncultivated, and so covered with swamps, blocks of stone, logs of wood, and rolling stumps, that the bears could not desire a better thicket. Even the nearest mountain-tops, which you feel inclined to ascend for the sake of the view, can only be reached axe and saw in hand."

Scenic.

The 'walking fish.'

C. On the 'walking fish' of Mud Lake see III. f. n. g. This is probably the same as the 'Big Water-Lizard' or Banded Menobranchus (*Menobranchus lateralis*), which has been found on night-lines set for eels, in the River Don, a stream that enters Lake Ontario on the eastern side of Toronto.

The raspberry-jam factory.

On the raspberry-jam factory, twelve miles below Sault Ste.

Marie, see a. n. 23. It is at the northwest corner of Sugar Island, a large island abounding in the sugar-maple (a. n. 58). 26.

27.

The Canoe-birch, or Paper-birch.

"*Betula papyracea*, paper-, or canoe-birch, is," says Rich. (vol. ii. 317), in an account of five North-American varieties, "an invaluable tree to the population of Rupert's Land." THE USES OF

(1.) Its bark. (2.) Its wood. (3.) Its sap. (4.) Its habitation.

(1.) "Its bark is indispensable for the construction of their canoes, and also serves for the covering of tents* in localities where the skins of large animals are scarce. Neatly sewed and ornamented with porcupine quills, it is moulded into baskets, bags, dishes, plates, and drinking vessels; in short, it is the material of which most of the light and easily transported furniture of the Crees† is formed. The ruder Tinnè‡ use it, but dispense with many forms into which it is worked by their southern neighbours." (*Ib.*) ITS BARK.

* The following is the account given by K. (p. 9) of the *apakwa*, i. e. roll of birch-bark, which "serves for the covering of" the wigwam. They "consist of a number of large quadrangular pieces of birch-bark sewn together. Each piece is about a yard square; for a larger piece of good elastic bark, free from flaws and branch-holes, is rarely met with. Six or seven such pieces are sewn firmly together with cedar-bast, and then formed into rolls resembling the cloth in our tailors' shops. That these rolls may acquire greater stiffness, thin laths are sewn into each end of the strip, on which they can be comfortably rolled, while the end most exposed to contact is reinforced with a double piece of bark, and the roll tied round, so as to be easier of carriage." See VIII. 2. (pp. 70, 71).

† The Crees inhabit the region on the west of the Laurentian basin.

‡ The Tinnè, a people composed of many tribes, extend across the northernmost part of America, bordering on the Esquimaux. Sir J. Richardson has a chapter on them.

27. It "is," says K. (p. 145), "probably the very best writing material nature has produced, unaided by art. You need only take the bark from the tree, cut it a little into shape, and the page is ready. The inner side is covered with a white silky membrane, which receives the slightest mark made on it with a bone, a thorn, or a needle." A Red Man showed K. (p. 385—404) a "library of birch-bark books," containing legends of Menaboju, *alias* Ninnibohzhoo (a. n. 39), the work of his *migoss* (= 'sharp bone-pencil'). These figures are sometimes painted (K. p. 381), sometimes embroidered, in the well-known style, with the dyed quills of the American porcupine. They are even worked in with the teeth, a process witnessed by K. (p. 413), who says that, "when the designs are held up, they resemble, to some extent, those pretty porcelain-transparencies made as light-screens." I have ventured to suppose that this simple way of distinguishing the cases of the various charms was adopted by the Red Man of the legend that forms Part XIII. of *Raspberry Moon*.

ITS WOOD, (2.) "The wood" of this birch is not only, like that of all the varieties, "highly prized for fuel" (St. p. 79), but also "serves for paddles, the framework of snow-shoes" (a. n. 73), "sledges, hatchet-helves, and occasionally for gun-stocks" (Rich. *ib.*).

AND ITS SAP. (3.) "In spring, the sap forms a pleasant sweet drink, from which a syrup may be manufactured by boiling.

HABITATION. (4.) Beyond the arctic circle it is a scarce and crooked tree, but it occurs of a small size as high as the 69th parallel. It grows in perfection on the north shore of Lake Superior, in the neighbourhood of Fort William, where, owing to the ample supply of good bark, a manufactory of canoes for the use of the Hudson's Bay Company has been established. As the Kolushes north of Sitka use birch-bark canoes, I infer that this tree extends to the Pacific, but I have not seen it in the lists of plants of that

coast. Pursh mentions Hudson River as its southern limit; and Gray states its range as extending from New England to Wisconsin, but chiefly through the northern parts of that district. It grows in Nova Scotia, Newfoundland, and Labrador." (Rich. *ib.*) 27.

28.

Saut Ste. Marie.

(1.) Natural character.
(2.) Canadian settlement: the village; shad-flies.
(3.) 'American' settlement. A. Town.
B. Environs. *a.* Eastern.
b. Western.
(4.) The ancient Oijbwa settlement, and its Jesuit Mission.

(1.) This place is the only settlement of any consequence on St. Mary's River. The river, here a little short of a mile in width, flows for the distance of $\frac{3}{4}$ of a mile over a sandstone ledge, with a depth of about $2\frac{1}{2}$ f. The descent is between $18\frac{1}{2}$ and 21 f., according to the level of Lake Superior for the time being. NATURAL CHARACTER.

(2.) On our way up St. Mary's River, we touched at the scattered settlement on the British side. An H. B. C. post is its nucleus. There were but very few other houses. We landed a mail-bag, and took in wood. The deck of the steamer was covered with a swarm of shad-flies.* In the evening—as we lay alongside the 'American' wharf, to which we crossed for coals—they swarmed so persistently in the cabin, that they almost put out the candles, and the cook had to sweep and scrape them off the supper-table with broom and dust-pan. CANADIAN SETTLEMENT. *The village.* *Shad-flies.*

(3.) A. The 'American' Saut Ste. Marie—at which we took in coal—has left the British completely in the lurch, especially 'AMERICAN' SETTLEMENT.

* The shad-fly is something between a fly and a moth. It has drab-coloured wings and moth-like legs. It is harmless; indeed, it is of use in its generation as a bait for trout, which abound at Saut Ste. Marie.

28. since the commencement, and still more since the completion, of the canal (a. n. 29) by which 'Brother Jonathan' has extended to the head of Lake Superior the limits of continuous inland navigation for sea-going vessels. When we were there, the popu-
Town. lation amounted to about 1000, but fluctuated considerably, owing to its consisting of Red folk, half-breeds, unemployed miners, and storekeepers. It is, on a small scale, a *colluvies gentium.* It seemed full of dram-shops and bowling-alleys; and—what with its lounging storekeepers, its busy bar-keepers, and the 'guests' smoking on the platforms of the hotels with their legs extended on chairs—had a most *dolce far niente* aspect. Most of the folk neither know nor care what they will do next day, and spend at the bar what they have got for their last job.

Environs. Eastern. We spent a summer evening there on our way up St. Mary's River, and about two days on our way down. In the former visit, we walked through a most flourishing plot of potatoes and a series of rich pastures below the settlement; and, on our way, took a peep inside a 'fort,' which protects the American settlement, and commands St. Mary's River. We found it a large enclosure, fenced in by a high whitewashed palisade. Within was a piece of grass, surrounded by neat cottages.

Western. In the latter, we walked along the canal, and made a little détour west of it. Here an evergreen swamp is backed by a thickly-wooded ridge. We found the ground strewn with those huge pieces of granite (probably carried hither, in a bygone age by icebergs), that, according to legend, were thrown by Hiawatha (*alias* Menaboju, *alias* Ninnibohzhoo) at his father, "in the battle they fought here" (K.* p. 413; cf. H. iv.). We also

* Mr. Longfellow (in H. iv.) makes Mudjekeewis wield "the great 'apukwa'" or "giant bulrush" (see a. n. 55), and Hiawatha "the masses of the 'wawbeek'" (i. e. rock). M. Kohl says the pieces of granite are "the remains of the missiles which the Indians say Menaboju and his father hurled at *each other*."

strolled down to the rapids, and watched the men among them. 28.
They 'hunted in couples,' one man managing the canoe, and his comrade spearing the fish. (See XI. *L'Envoi*, and a. n. 77.)

THE ANCIENT OJIBWA SETTLEMENT, AND ITS JESUIT MISSION.

Saut Ste. Marie fills a prominent place in the *Relations* of the Jesuit missionaries. It was first visited by them in 1641. They found a settlement of more than 2000 Chippewas (*alias* Ojibwas), the attraction to the spot having been the abundance of whitefish, and their being so easily caught in the wide and shallow rapids. It was again visited in 1660 and 1666. The Chippewa settlement then became the site of a Jesuit post. In their reports it is called Villa ad Cataractas Sanctæ Mariæ. In May, 1671, the chiefs of fourteen tribes of Red Men, and the soldiers of France, assembled here in grand council. M. Tallon, the then Governor-General of New France, had sent M. de St. Lusson to take possession, in the name of the King of France, of all lands between the east and the west, and from Montreal to the Southern Sea. On the hill above the village the ambassador planted the cross, and displayed the arms of the King. The cross was previously blessed, with all due ceremonies, by the Superior of the Missions, and, while it was being raised, the '*Vexilla*' was chaunted by the White Men before the awed savages. The shield of France was hung from a cedar-post above the cross, while they were chaunting the '*Exaudiat.*' Then prayers were offered up for His Sacred Majesty, St. Lusson took formal possession of the lands, guns were fired, and other manifestations of joy displayed. Father Allouez made an oration to the savages. First, he pointed to the cross, and said a few words about the crucified Son of God. Then, pointing to the other column, he enlarged on the power and glory of the King of France, with such an accumulation of contrasts between the grandeur of White civilization and the insignificance of Red savagery, as was well calculated to awe the impressible Red Man.

29.

The Saut Ste. Marie Canal.

(1.) Its dimensions. (2.) Its history.

MEN-INS. (1.) Its length is $1\frac{1}{8}$ m. Its depth is 12 f. Its width is 70 f. at bottom, and 100 f. at water-line. The average lift of the two locks is $17\frac{1}{2}$ f. (Hi. vol. i. p. 15, n.)

STORY. (2.) It was begun in the spring of 1853 and completed in that of 1855. It was the work of a Company, under contract with the State of Michigan. The Congress of the United States had previously granted that State 750,000 acres of public land, in aid of the undertaking. This land was, by way of remuneration, made over to the Company, on condition of the accomplishment of the work within two years. The stone was brought from the township of Anderdon, on the Canadian side of Detroit River, and from Marblehead near Sandusky (Ohio), on the S.W. shore of Lake Erie.

30.

The Entrance of Lake Superior from its Outlet.

(1.) Gros Cap.
(2.) Tequamenon Bay and River.
(3.) Mamainse.
(4.) Whitefish Point.

ROS AP. (1.) C. (p. 41) thus describes the scenery at Gros Cap:—

"Rocky points covered with vegetation, rising abruptly from deep water, alternate with pebble-beaches; back of this the land slopes gradually upward, densely covered with white pine, canoe-birch, and aspen, to the foot of the cliff, which rises steeply to the height of 700 feet, showing vertical faces of bare rock, and crowned on the top with evergreens. . . . Here we encamped among large aspens, and thickets of the beautiful white-flowering raspberry of the lakes (*Rubus Nutkanus*)."

(2.) Into the huge bay, on which one is launched, comes from the east "the rushing Taquamenaw," as Mr. Longfellow (H. iv.), after Dr. Schoolcraft, spells its name. 30. TEQUAMENON BAY AND RIVER

(3.) Mamainse—as the distant headland on the right is called — means 'little sturgeon.' It has probably got its name from the coast at that point being frequented by the rock-sturgeon (see XI. f. n. p). C. (p. 46) speaks in strong terms of the grandeur of the Mamainse heights. MAMAINSE.

(4.) Gradually there rose in front of us, a little to the left, a thin line of trees. It was only when we were very near them that we could see they were based on a long low spit of sand, like that to which, probably, the name Toronto was originally applied (see a. n. 2). We were off Whitefish Point, a foreland so named, doubtless, from its shore being a favourite resort of the whitefish (see a. n. 77. (1.), and XI. f. n. r). We had entered the Saut Ste. Marie canal at 6 A.M. It was now about 10 A.M. WHITEFISH POINT.

31.

THE SUDDEN STORMS, THE FOGS, AND THE ICE OF LAKE SUPERIOR.

(1.) Its sudden storms. (2.) Its fogs. (3.) Its freezing over.

(1.) C. (p. 53, cf. p. 109) speaks of "the suddenness with which both wind and sea rise here." F. and W. (part i. p. 57) write:—"Sudden gusts of wind spring up on the lake, and hence the oldest *voyageurs* are most inclined to hug the shore." The following—from Bal., p. 255–6, cf. p. 251—refers to the 'traverse' of even the sheltered inlet called Thunder Bay:—"The weather, when we started" (from Fort William), "was calm and clear. . . . We had already gone a few miles of the distance, when a dark cloud rose on the seaward horizon. Pre- SUDDEN STORMS.

31. sently the water darkened under the influence of a stiff breeze; and in less than half an hour the waves were rolling and boiling around us like those of the Atlantic. Ahead of us lay a small island, about a mile distant, and towards this the canoe was steered; while the men urged it forward as quickly as the roughness of the sea would allow. Still the wind increased, and the island was not yet gained. Some of the waves had broken over the edge of the canoe, and she was getting filled with water; but a kind providence permitted us to reach the island in safety, though not in comfort, as most of the men were much wet, and many of them a good deal frightened. . . . Three days we remained on this vile island, while the wind and waves continued unceasingly to howl and lash around it, as if they wished in their disappointment to beat it down, and swallow us up, island and all; but, towards the close of the third day, the gale moderated, and we ventured again to attempt the 'traverse.' This time we succeeded, and in two hours passed Thunder Point, on the other side of which we encamped. The next day we could only travel till breakfast-time, as the wind again increased so much as to oblige us to put to shore." The following is from pp. 257–8:—"Our voyage along Lake Superior was very stormy and harassing. . . . Sometimes we were paddling along over the smooth water, and at other times lying-by, while the lake was lashed into a mass of foam and billows by a strong gale."

FOGS. (2.) The fogs of Lake Superior, especially in the northern part, are often mentioned by C. (see pp. 72, 111, 112, 118). "During an extremely dense fog," at midnight, July 28—29, 1857 *, the steamer of the exploring expedition sent out by the Canadian Government struck on a rocky islet, 1 m. S. of Michi-

* Our fog lasted from 2 a.m. to 2 p.m. on July 15, 1859. See a. n. 37. (2.).

picoten Island. She was not got off till "late the following afternoon;" then she soon grounded on a shoal; nor was it till "4 p.m. on the 30th" that she was able to resume her course toward Fort William. See R. R. p. 17, and Hi. vol. i. p. 11, where is given a view of the steamer on the rocks, and a detailed account of the disaster. 31.

The fogs of Lake Superior prevent wheat being raised at Fort William (R. R. p. 68).

(3.) "The Bishop of Montreal states, in his journal" of a visit to the Church Missionary Society's North-West American Missions, "that it is only during an extraordinary concurrence of circumstances that the whole of Lake Superior can freeze over. He was assured that this remarkable event happened in the winter of 1843, after a calm of four days, and during intensely cold weather. No other instance is said to be on record." (Hi. vol. i. p. 21; cf. XI. f. n. m.) FREEZING OVER

32.

SCHKUEE-ARCHIBI-KUNG, AND THE ORNAMENTAL MINERALS OF *THE WATER-WRAITH'S HOME*.

(1.) Schkuee-archibi-kung.
  A. General description.
  B. Names; legends of Ninnibohzhoo.
  C. Characteristics.
  D. The mention by the Jesuits.
(2.) The ornamental* minerals of *The Water-Wraith's Home* [IV. 4. (4.)].

(1.) A. The following extracts are culled from F. and W.:— SCHKUEE-ARCHIBI-KUNG.

"The Pictured Rocks may be described, in general terms, as a series of sandstone bluffs extending along the shore of Lake

* In the map at the end of this book I have placed before my reader's eyes (*oculis subjecta fidelibus*) such a view of the disposition of the metallic wealth of Lake Superior, as does away with the need of any verbal description here.

32. Superior for about 5 m., and rising, in most places, vertically from the water, without any beach at the base, to a height varying from 50 to nearly 200 f. There are two features which communicate to the scenery a wonderful and almost unique character. These are, first, the curious manner in which the cliffs have been excavated and worn away by the action of the lake, which for centuries has dashed an oceanlike surf against their base; and, second, the equally curious manner in which large portions of the surface have been coloured by bands of brilliant hues.

General description.

Names;

B. "It is from the latter circumstance that the name by which these cliffs are known to the American traveller is derived; while that applied to them by the French *voyageurs* ('Les Portails') is derived from the former, and by far the most striking peculiarity. The term *Pictured Rocks* has been in use for a great length of time, but when it was first applied we have been unable to discover. The Indian name applied to these cliffs, according to our '*voyageurs*,' is *Schkuee-archibi-kung*, or 'The end of the rocks,' which seems to refer to the fact that, in descending the lake, after having passed them, no more rocks are seen along the shore. Our voyageurs had many legends to relate of the pranks of the *Menni-boujou* (a. n. 39) in these caverns, and in answer to our inquiries seemed disposed to fabricate stories without end of the achievements of this Indian deity.

Legends of Nimnibokzhoo.

Characteristics.

C. "We will describe the most interesting points in the series, proceeding from west to east. On leaving Grand Island harbour, high cliffs are seen to the east, which form the commencement of the series of rocky promontories, which rise vertically from the water to the height of from 100 to 125 f., covered with a dense canopy of foliage. Occasionally a small cascade may be seen falling from the verge to the base in an unbroken curve, or

Perpendicular cliffs.

Small cascades.

gliding down the inclined face of the cliff in a sheet of white foam. The rocks at this point begin to assume fantastic shapes; but it is not until having reached Miners' River that their striking peculiarities are observed. Here the coast makes an abrupt turn to the eastward, and just at the point where the rocks break off and the friendly sand-beach begins, is seen one of the grandest works of nature in her rock-built architecture. We gave it the name of 'Miners' Castle,' from its singular resemblance to the turreted entrance and arched portal of some old castle—for instance, that of Dumbarton. The height of the advancing mass, in which the form of the Gothic gateway may be recognised, is about 70 f., while that of the main wall forming the background is about 140 f. 32. Castle-like rock.

"Beyond the sand beach at Miners' River the cliffs attain an altitude of 173 f., and maintain a nearly uniform height for a considerable distance. The cliffs do not form straight lines, but rather arcs of circles, the space between the projecting points having been worn out in symmetrical curves, some of which are of large dimensions. To one of the grandest and most regularly formed we gave the name of 'The Amphitheatre.' Looking to the west, another projecting point—its base worn into cave-like forms — and a portion of the concave surface of the intervening space are seen. Cliffs curved

"It is in this portion of the series that the phenomena of colours are most beautifully and conspicuously displayed. The prevailing tints consist of deep-brown, yellow, and grey—burnt-sienna and French-grey predominating. There are also bright blues and greens, though less frequent. All of the tints are fresh, brilliant, and distinct, and harmonize admirably with one another, which, taken in connection with the grandeur of the arched and caverned surfaces on which they are laid, and and coloured

32. the deep and pure green of the water which heaves and swells at the base, and the rich foliage which waves above, produce an effect truly wonderful. They are not scattered indiscriminately over the surface of the rock, but are arranged in vertical and parallel bands, extending to the water's edge. The mode of their production is undoubtedly as follows:—Between the bands or strata of thick-bedded sandstone there are thin seams of shaly materials, which are more or less charged with the metallic oxides, iron largely predominating, with here and there a trace of copper. As the surface-water permeates through the porous strata it comes in contact with these shaly bands, and, oozing out from the exposed edges, trickles down the face of the cliffs, and leaves behind a sediment, coloured according to the oxide which is contained in the band in which it originated. It cannot, however, be denied that there are some peculiarities which it is difficult to explain by any hypothesis.

Origin of the colours.

Fading of the colours, and its cause.

"On first examining the Pictured Rocks, we were forcibly struck with the brilliancy and beauty of the colours, and wondered why some of our predecessors, in their descriptions, had hardly adverted to what we regarded as their most characteristic feature. At a subsequent visit we were surprised to find that the effect of the colours was much less striking than before; they seemed faded out, leaving only traces of their former brilliancy, so that the traveller might regard this as an unimportant feature in the scenery. It is difficult to account for this change, but it may be due to the dryness or humidity of the season. If the colours are produced by the percolation of the water through the strata, taking up and depositing the coloured sediments, as before suggested, it is evident that a long period of drouth would cut off the supply of moisture, and the colours, being no longer renewed, would fade, and finally disappear. This

explanation seems reasonable, for at the time of our second visit the beds of the streams on the summit of the table-land were dry. 32.

"It is a curious fact, that the colours are so firmly attached to the surface that they are very little affected by rains or the dashing of the surf, since they were, in numerous instances, observed extending in all their freshness to the very water's edge. Durability of the colours.

"Proceeding to the eastward of 'the Amphitheatre,' we find the cliffs scooped out into caverns and grotesque openings, of the most striking and beautiful variety of forms. In some places huge blocks of sandstone have become dislodged and accumulated at the base of the cliff, where they are ground up and the fragments borne away by the ceaseless action of the surge. To a striking group of detached blocks the name of 'Sail Rock' has been given, from its striking resemblance to the jib and mainsail of a sloop when spread — so much so, that when viewed from a distance, with a full glare of light upon it, while the cliff in the rear is left in the shade, the illusion is perfect. The height of the block is about 40 f. Caverns. Detached blocks; 'Sail Rock.'

"The same general arched and broken line of cliffs borders the coast for 1 m. to the eastward of 'Sail Rock,' where the most imposing feature in the series is reached. This is the Grand Portal—'*Le Grand Portail*' of the '*voyageurs.*' The main body of the structure consists of a vast mass of a rectilinear shape, projecting out into the lake about 600 f., and presenting a front of 300 or 400 f., and rising to a height of about 200 f. An entrance has been excavated from one side to the other, opening out into large vaulted passages which communicate with the great dome, some 300 f. from the front of the cliff. 'The Grand Portal,' which opens out on the lake, is of magnificent dimen- 'Le Grand Portail.'

32. sions, being about 100 f. in height, and 168 f. broad at the water level. The distance from the verge of the cliff over the arch to the water is 133 f., leaving 33 f. for the thickness of the rock above the arch itself. The extreme height of the cliff is about 50 f. more, making in all 183 f. It is impossible, by any arrangement of words, or by any combination of colours, to convey an adequate idea of this wonderful scene. The vast dimensions of the cavern, the vaulted passages, the varied effects of the light as it streams through the great arch and falls on the different objects, the deep emerald green of the water, the unvarying swell of the lake keeping up a succession of musical echoes, the reverberations of one's own voice coming back with startling effect, all these must be seen, and heard, and felt, to be fully appreciated.

La Chapelle.

"'The Chapel'—'*La Chapelle*' of the '*voyageurs*'—if not the grandest, is among the most grotesque, of Nature's architecture here displayed. Unlike the excavations before described, which occur at the water's edge, this has been made in the rock at a height of 30 or 40 f. above the lake. The interior consists of a vaulted apartment, which has not inaptly received the name it bears. An arched roof of sandstone, from 10 to 20 f. in thickness, rests on four gigantic columns of rock, so as to leave a vaulted apartment of irregular shape, about 40 f. in diameter, and about the same in height. The columns consist of finely stratified rock, and have been worn into curious shapes. At the base of one of them an arched cavity or niche has been cut, to which access is had by a flight of steps formed by the projecting strata. The disposition of the whole is such as to resemble very much the pulpit of a church; since there is overhead an arched canopy, and in front an opening out toward the vaulted interior of the chapel, with a flat tabular mass in front, rising to a convenient

height for a desk, while on the right is an isolated block, which 32.
not inaptly represents an altar; so that, if the whole had been adapted expressly for a place of worship, and fashioned by the hand of man, it could hardly have been arranged more appropriately. It is hardly possible to describe the singular and unique effect of this extraordinary structure; it is truly a temple of nature. . . . . Its excavation must be referred to a period when the waters of the lake stood at a higher level."

D. The Jesuit *Relation* for 1660–1670 (Da.) mentions "an oxide of copper, which is said to come from the crevices of certain rocks." F. and W. consider this to refer, as it can only, to 'the Pictured Rocks.' Mention by the Jesuits.

(2.) By way of objection, it may be alleged that neither "serpentine" nor "ruby and sapphire" have, as yet, been found on the coasts or islands of Lake Superior, nor, possibly, any nearer than in the mineral region between Kingston and Ottawa. But who can pretend to say that they do not exist at the bottom of the huge lake? Besides, who dares limit to that body of water the locomotive powers of the "Meemogovissiooees," when they collected ornaments for 'the Water-Wraith's home'? Why should they be less free than the fairy in *The Midsummer-Night's Dream*? who sings: — THE ORNAMENTAL MINERALS OF THE WATER-WRAITH'S HOME.

> "Over hill, over dale,
> Thorough bush, thorough briar,
> Over park, over pale,
> Thorough flood, thorough fire,
> I do wander everywhere,
> Swifter than the moones sphere."

On the chlorastrolite, see a. n. 41.

33.

The Red Man's Names for Lake Superior, and their Components.

(1.) Compounds = 'Big (or 'Great'*) Water,' i. e. Big (or Great) Lake.
A. The compounds. *a.* "Kitchi-gummi," &c. *b.* "Machigummie."
B. Their components. *a.* "Kitchi-," &c. *b.* "-gummi," &c.
(2.) A compound conjectured to be = 'Great-Outlet Water,' i. e. Great-Outlet Lake.
A. The compound ("Missisawgaiegon").
B. Its components. *a.* "Missi-" *b.* "-sawgaie-" *c.* "-gon."
C. Conclusion.

Kitchi-gummi, &c., and

(1.) A. *a.* "Kitchi-gummi" is the form in which the name is given by the Jesuit missionaries, who, on reaching 'the Saut' late in 1641, heard of the existence of a lake beyond so named. "Keetcheegahmi" is the form in B. (vol. i. p. 127). "Gitche† Gumee" is the form adopted by L. in H. So he has "Gitche Manito" (='Great Spirit'). He takes his words, as well as the bases of his legends, from Sch., I believe.

"Kitchi-Gami" is the form in K. He writes also "Kitchi-Manitou" (='Great Spirit') and "Kitchi-Mokoman" (='Big Knife,' i. e. Yankee: see XI. f. n. b).

Machi-gummie, unravelled Kitchi, &c.

b. "Machigummie" is the name mentioned by O. (p. 125).

B. *a.* The first half of these compounds means 'big,' or 'great.' "Machi" will be mentioned presently.

-gummi, &c.

b. The latter half means 'water.' It appears in Kenocami†, the name of a lake which contributes to the River Saguenay. The plural is formed by the suffix *g* ‡ or *ng*. Thus we have 'addik-*kummig*' (or *-koomig*), or 'ati*kameg* (='deer of the waters,' i. e. whitefish: see XI. f. n. a). So, again, we have "Mitchi-*gaming*" (K. p. 377), which is = 'Great Waters,' and has been

* "Great Water" is the rendering in IV. 1, and in VI. 2. In all other places "Big Water" appeared the more suitable.

† The Odahwa dialect has *k* (or hard *c*) where the Ojibwa has *g* (see a. n. 15). Hence, possibly, the forms *-cami*, *-caming*, and *-kummig*.

‡ Thus, Nahdowa becomes Nahdowag (see a. n. 15).

shortened by the French (or, possibly, by the Red people themselves) into Michi*gan* (see XII. f. n. b); — so we have Tama-*gamingue* and Temis-*caming*, as are usually, though unsatisfactorily, written the names of two large lakes, which contribute to the River Ottawa. 33.

(2.) A. "Missisawgaiegon" is mentioned by B. (vol. i. p. 128), as a name of Lake Superior. *Missisawgaiegon*

B. I would venture to unravel this knotty compound into three threads. We will write it, for the moment, Missi-sawgaie-gon. *unravelled.*

a. The following forms are = 'big' or 'great,' being probably dialectic varieties, except where the difference is only one of spelling: — *Missi* (see a. n. 26, 35), *Mishi* (see a. n. 35), *Mishe* (as in the Mishe Mokwa, = 'Great Bear,' of H. ii.), *Micha* (see a. n. 72), *Michi* (see a. n. 35, 72), *Mitchi* (as in Mitchi Gahming, the longer form of Michigan), *Machi* (as in O.'s Machi-gummie). On *Matchi* and *Mitche* see a. n. 36. (2.) A. *c.* β. *Missi.*

These forms have a noteworthy resemblance to the Aryan words μέγας, *magnus*, *macht*, *might*, *mickle*, &c.

b. I would conjecture that *-sawgaie-* is merely such a corrupt mode of writing as would appear in a long compound taken down, possibly by an illiterate settler, from the lips of the Red folk, whose dialects have, indeed, but recently been crystallized in print. The latter half of the word Missi*sauga* (='Great Outlet') — the name, as commonly * written, of the eastern of the three outlets of the North Channel (III. f. n. e) — is but another form of *sahging* (='outlet'), which is said, by the "Odahwa warrior" cited in a. n. 15, to be the correct mode of writing *Saugeen*.† He himself writes *sahgi* in a compound, and this *-sawgaie-*

* It is also written Missi*sagua*. Missi*sahga* would be more correct.

† In this case (see a. n. 15) the word is also written *Saguine*. This is clearly a French mode of writing. *Saguenay* (see a. n. 46) and *Saginaw* (see XIV. f. n. b) are, I apprehend, the white man's developments of this word. It is written *Séguine*, as the name of a stream flowing into the Georgian Bay from the east.

33. would soon become *sawgi*, through the custom of expressing the *ah* in the Red Man's words by *au*, and then pronouncing it *aw*, not as *au* in 'aunt.' [See a. n. 72. (1.).]

-gon. *c.* As to *-gon*, it appears in Neepi-*gon* (a. n. 69). We may compare the *-gan* in Michi-*gan* (see XII. f. n. b).

Its probable meaning. C. What more probable than that the Red folk on its shores, or in the region below, applied the first two parts of this compound—as I have unravelled it — to the huge stream from Lake Superior into Lake Huron, and the whole compound to the expanse above? So Missi-sawgaie-gon would be = 'Great-Outlet Water,' i. e. Great-Outlet Lake.

34.

The Carriboo (or *Caribou*).*

(1.) Its name.
(2.) Its varieties and its characteristics.
(3.) How it is killed.
(4.) Its uses after death. A. For defence from the cold.
B. For food. *a.* The venison.
b. 'Pemmican.'
c. The tongue.
d. The tripe.
e. The paunch.

NAME. (1.) The English commonly write the word 'cariboo' or 'carriboo.' The French write it '*caribou*.' It is a Franco-Canadian corruption of *carre bœuf* rather than, I apprehend, of *cerf bœuf*, and is the name by which the North-American reindeer goes among the European settlers and among the 'Indians' who hold intercourse with them.

VARIETIES (2.) The Rein-deer (the *Cervus Tarandus* of Linnæus)—called

* This note is, substantially, compiled from Mr. C. Knight's *English Cyclopædia, Natural History*, vol. i.; art. *Cervidæ*.

caribou * (or 'carriboo') in America — is one of the two classes into which Dr. J. E. Gray divides the Deer of the Snowy Regions, which are distinguished by their muzzle being very broad and entirely covered with hair, and by their horns being expanded and palmate, while the fawns are not spotted. The Rein-deer has a large basal interior snag to the horns close on the crown or burr, and has no muffle. In size it varies very much. Dr. J. E. Gray divides it into five kinds, viz.: — 34. AND CHARACTERISTICS.

1. *The Woodland Caribou.*—This animal is "confined to the woody and more southern district" (Rich. *F. B.*, p. 299). C. (p. 74) says of the northern shore of Lake Superior: — "Caribous are found all through this region, but not in great abundance. An Indian, who passed last winter" [i. e. that of 1847-8] "on Isle St. Ignace" [a. n. 38], "killed twenty-five, and was thought to have done very well." See IV. f. n. a.

2. *The Great Caribou of the Rocky Mountains.*—This animal has given its name to that district of British Columbia, in which gold has recently been found in such large and solid nuggets and so near the surface, that the wealth of California is, it is said, thrown into the shade. This district is about 500 miles northeast of the Pacific coast and the mouth of Fraser River.

3. *The Labrador (or Polar) Caribou.* — This seems to be the *Barren-ground Caribou* of Sir John Richardson (*ib.*), which he speaks of as "retiring to the woods only in the winter, but passing the summer on the coast of the Arctic Seas, or on the Barren Grounds, so often," he says, "mentioned in this work." Of this and the Woodland Caribou he says: — "There are two

* "Charlevoix (tom. v. p. 191) says that the Canadian *caribou* differs in nothing from the *renne* of Buffon, except in the colour of its skin, which is brown or reddish. La Hontan calls the *caribou* a species of wild ass; Charlevoix says its form resembles that of the ass, but that it at least equals the stag in agility." (War.)

34. well-marked and permanent varieties of Caribou, that inhabit the Fur Countries."

4. *The Siberian Rein-Deer.*

5. *The Newfoundland Caribou.*

The 'carriboos' travel in herds varying in number from 8 or 10 to 200 or 300. Their daily excursions are generally made toward the quarter from which the wind blows.

HOW KILLED. (3.) The 'Indians' kill the 'carriboos' with bows and arrows or guns, sometimes approaching by means of a disguise, sometimes taking advantage of rocks or other shelter, and always greatly assisted by the curiosity and unsuspecting nature of these animals. They also take them in snares, or spear them as they are crossing rivers or lakes. One 'Indian' family will sometimes destroy 200 or 300 in a few weeks.*

USES AFTER DEATH. (4.) There is hardly a part of the animal that is not turned to some use.

Warmth of its skin. A. Clothing made of the skin is so impervious to the cold, that, with the addition of a blanket of the same material, any one so clothed may safely bivouac on the snow through the most intensely cold night of the arctic winter. (Rich. F. B.)

Food. The venison. B. *a.* The venison, when in high condition, has several inches of fat on the haunches, and is said to equal that of the fallow-deer in the best British parks. (*Ib.*)

'Pemmican.' *b.* 'Pemmican' is formed by pouring one-third part of melted fat over the pounded meat, and incorporating them well together. (*Ib.*)

* Sir John Franklin relates the ingenious methods pursued by the 'Copper Indians' and 'Dog-Ribs.' Captain Lyon (*Private Journal*, p. 336) gives a graphic account of the method of the Esquimaux, who take them in traps, ingeniously formed of ice and snow. Captain James Ross says that the natives of Boothia seldom hunt these animals in the spring, and that at that time the bow and arrow is the only method of killing them; but that in the autumn, on the return of the animals from the north in fine condition, they destroy them in great numbers,—some of the party driving them into the water, while others, in canoes, spear them at leisure.

c. The tongue is considered such good eating, that the animal is often killed for the sake of that part of it only. (Rich. F. B.) 34. The tongue.

d. The tripe also is considered a delicacy. (*Ib.*) The tripe.

e. The paunch, with its contents, is highly prized by the Esquimaux. (*Ib.*) Captain Kennedy (see III. f. n. a) told us that they boil up with the animal's blood the 'carrageen moss' found in the paunch, and find this porridge very nutritious and a great preservative against thirst. The natives of Boothia get their only vegetable food from the stomach of the 'carriboo' (Rich. *ib.*). The paunch.

35.

Missi Picooatong (or *Michipicoten*).

(1.) The meaning and application of the name.
(2.) The bay, and the H.B.C. 'fort' at its head.
(3.) The island.
  a. Its climate.
  b. Its wooded heights.
  c. Its lakes, and their fish.
  d. Its harbour, and the fish thereof.
  e. Its minerals ('native copper' with silver, pitchstone, and agates.)
  f. The earliest account of it and its copper.

(1.) Missipicooatong*—as the name is written by the Jesuit missionary (Da.), who took it down from the lips of the Red people—probably means Big Sandy Bay. C., p. 60, writes:— "The name Michipicotin" (which, he says in p. 54, is pronounced Mishi-picótn) "was declared by some of the men to signify Big Sandy Bay, certainly quite descriptive of the place; but they were not unanimous, some of them maintaining that nobody could say what it meant." At all events, *missi* is = 'big' (see Name. *Meaning and application.*

* His countrymen afterwards wrote Michipicoten. For -en English writers have sometimes written -on, or, less correctly, -in; while Mishi- has been written instead of Michi-.

35. a. n. 33), and *pic*, which is pronounced *peek*, is = 'sand' or 'mud' (see a. n. 69).

The name has been extended from the bay to the large island in front of it.

THE BAY, AND ITS H. B. C. 'FORT.'

(2.) The bay is of note only as giving its name to a H. B. C. 'fort' (see a. n. 47) at its head. Michipicoton Fort, as it is called (Bal. pp. 31—2), is the basis of communication between Hudson's Bay and Lake Superior. It is about 300 m. distant from Moose Fort (the 'depôt' of the 'southern department' (see a. n. 47) of the H. B. C.'s territories. Moose Fort is at the mouth of Moose River, a stream that empties into the head of James' Bay, the southern part of Hudson's Bay (an oceanic inlet about six times as large as Lake Superior). The first fifteen miles of the journey from Lake Superior to Hudson's Bay is accomplished by paddling up as far as the 'falls' of the Michipicoton River, which rises near the source of Moose River. A '*portage*' road then commences across the high ground that forms the common watershed of Hudson's Bay and Laurentian waters. The interval between the great freshwater lake and the oceanic bay has been traversed in six days, but usually occupies from eight to ten.

THE ISLAND. *Climate.*

(3.) *a.* According to our pilot, who had lived fifteen years on the shores of Lake Superior, the '*voyageurs*' affirm that the climate of this island is, on account of its dryness, more pleasant in winter than that of 'the Saut,' or even that of places further south.

Wooded heights.

b. The island is traversed, from east to west, by a chain of rocky heights, composed of greenstone, and thickly-wooded down to the water's edge, the trees being chiefly maple and ash. At the eastern extremity of the island, the ridge rises 300 f. above the lake; further on, it attains an elevation of 500 f.; while in the west it culminates in a height of 800 f.

c. Our pilot said that the island contained sixteen lakes, full of 'speckled trout.' 35. *Lakes, and their fish.*

d. The southern coast of the island possesses a particularly commodious land-locked harbour, that admits vessels drawing fifteen feet of water (Bay.). This is called Michipicoten Harbour *par excellence.* Our pilot said that it abounded in the great lake-trout and in 'whitefish' (see XI., f. n. q, r). In six weeks he had filled 175 large barrels with fish, chiefly of the former species. *Harbour, and its fish.*

e. I collect from Sir W. E. Logan's catalogue (which may be found in Br.) that the island contains native copper with which silver is mingled,—stone from which black glass can be made, —and agates. *Minerals.* *Pitch-stone.*

Copper. "The product of the Michipicoten Mine is," says the *Montreal Advertiser* of Dec. 16, 1859, "native copper, found in small and large masses in the body of an amygdaloid rock, and not in veins and lodes like the ores." *Copper, and silver.*

Agates. After the misadventure which befel the Red River Expedition, "the Agate Islands in Michipicoten Harbour were visited, and very beautiful agates found in great abundance in the trap; but it was difficult to procure good specimens on account of the hardness of the '*matrix.*'" (Hi. vol. i. p. 13.) *Agates.*

f. The following (from Da.) is the earliest account we have of the island and its copper:—"We have learned from the savages some secrets, which they did not wish at first to communicate, so that we were obliged to use some artifice. We do not however vouch for everything in the following account. After entering the lake, the first place met with containing copper is an island about forty or fifty leagues from 'the Saut,' towards the north shore, opposite a place called Missipicooatong. The savages relate that it is a floating island, being sometimes near and at others afar off. A long time ago four savages landed *Earliest account of it and its copper.*

35. there, having lost their way in a fog*, with which the island is frequently surrounded. It was previous to their acquaintance with the French, and they knew nothing of the use of kettles and hatchets. In cooking their meals, as is usual among the savages, by heating stones and casting them into a birch-bark pail containing water, they found that they were almost all copper. After having completed their meal, they hastened to reëmbark, for they were afraid of the lynxes and hares, which here grow to the size of dogs. They took with them copper stones and plates, but had hardly left the shore before they heard a loud voice exclaiming in an angry tone, 'Who are the thieves that carry off the cradles and the toys of my children?' They were very much surprised at the sound, not knowing whence it came. One said it was the thunder; another that it was a certain goblin called Missibizi, the Spirit of the Waters" (see a. n. 20, 36; and cf. IV. 4, V. 1, and XIII.), "like Neptune among the heathen; another that it came from the Memogovissioois" (cf. IV. 4, V. 1), "who are marine-men, living constantly under the water, like the Tritons and Sirens, having long hair, reaching to the waist; and one of the savages asserted that he had actually seen such a being. At any rate, this extraordinary voice produced such fear that one of them died before landing; shortly afterwards two others died; and one alone reached home, who, after having related what had happened, also died. Since that time, the savages have not dared to visit the island, or even to steer in that direction." The

* "Mr. Wilson, a fellow-passenger, who has resided two summers on Michipicoten Island, says that the Lake Superior summer-fogs begin about 9 A.M., and disappear generally at 10 or 11 P.M.; but sometimes they last for a week. They are low, and from the mountain on Michipicoten Island, at an elevation of 800 f. above the lake, they may be seen, resting on its waters, as far as the eye can reach" (Hi. vol. i. p. 11). On the fogs of Lake Superior, see a. n. 31. (2.).

Father (say F. and W.) attempts to explain this superstition by supposing that they were poisoned by using the copper boulders * in cooking their meat, and that the supernatural voice was an echo of their own, and that the vanishing reappearance of the island was due to fogs and haze which hang about it. He concludes by adding that it is a common belief among the savages that the island contains an abundance of copper, but that no one dares approach it. 35.

36.

The Mahnitoos.

(1.) The word *mahnitoo*.
  A. Its orthography.
  B. Its meaning.
(2.) The Mahnitoos.
  A. The Keetchi Mahnitoos (=Great Mahnitoos).
    a. Their realms, and their comparative power.
    b. Keetchi Mahnitoo (*par excellence*).
    c. Matchi Mahnitoo. *α*. The being so called (as so named, as Missibeezi, and as the Spirit of Keetchi Gahmi). *β*. The meaning of his name Matchi Mahnitoo.
  B. The Little Mahnitoos.
  C. Inanimate objects, e.g. *a*. Trees and plants.
    b. Rocks and stones.
(3.) The usual sacrifices to the Mahnitoos.
  A. The dog.
  B. Tobacco.

(1.) A. The word is generally written *manitou*, after the French pioneers of immigration. Mr. Longfellow (H. i.), who follows Dr. Schoolcraft, writes *manito* in his "Gitche Manito" (= 'Great Spirit': see a. n. 33). An Odahwa "warrior" (see a. n. 15, 20) says we should write *mahnido*. May not these three forms be dialectical varieties, as I am inclined to view, to some extent, the different shapes of the word, which I myself

The word Mahnitoo. Orthography.

* The superstitious reverence with which the Red Man regards these copper-boulders is mentioned in the Reports of the Jesuit missionaries, and in K. pp. 61-64.

36. took down, as Ninnibohshoor (VI. 4, and a. n. 39), from the lips of a man who had passed fifteen years of his life on the shores of Lake Superior?

Meaning. B. According to the Odahwa "warrior," the word " denotes terror and irresistible power," — in short, is = 'dread being.'

The Keetchi Mahnitoos. (2.) A. *a.* "An old Indian told me," says K. (p. 59), "there were six Kitchi-Manitous" (= 'Great Mahnitoos': see a. n. 33).

Realms. "One lived in the heavens, one in the water, and the other four

Comparative power. north, south, east, and west.* They were all great; but the two in heaven and the water were the most powerful."

Keetchi Mahnitoo (par excellence). *b.* "Although," says K. (p. 58), "the American Indians are frequently praised for their belief in one Great Spirit, and, though they mention him so repeatedly at their festivals, the question whether they are really monotheïsts is a very moot one. Their Kitchi-Manitou does not fare much better than the Optimus Maximus of the Romans. He presides in heaven, but is at times unheeded here on earth, where coarse natural strength and terrestrial objects are deified."

To say "he presides in heaven," seems inconsistent with the statement of M. Kohl's "old Indian," who represents heaven as his province, not as his court. The Keetchi Mahnitoo, *par excellence*, of the Red Man — like that of the Aryan theologies — is literally "the most high," as being the spirit of the sky.

Matchi Mahnitoo. *c. a.* The Great Mahnitoo that lives in the water is called Matchi Mahnitoo. (K. pp. 49, 422). He "resides at the bottom† of the water" (K. p. 422). He is "the evil‡ spirit."

* These are, of course, the four winds, Kabeebonokka, Shahwondahsy, Wahbun, and Mudjeykeewis (see V. 11, VI. 1, VI. 5, X. 4, XIV. 2), which appear, with slight differences of spelling, in H.

† Compare what is said by the Odahwa "warrior" of the superstition about a very deep part of "a bay towards the south-east end of" Great Mahnitoolin Island (a. n. 20).

‡ Thus the word '*Nick*,' which, in our vulgar term 'Old Nick,' is used as = 'the Devil,' is properly = 'Water-Spirit.' We find it in the German *Nix*,

(*Ib.*) He "is spiteful"* (K. p. 62). Storms on the lakes are attributed to him.† It is—according to a Red Man with whom K. (p. 236) conversed—"*à cause du Matchi-Manitou*" that the dream-beds (see a. n. 74) are made in "the finest and tallest trees," and "sometimes more than twenty feet above the ground." The Red Man "gave me," says K., "no further explanation of this laconic reply, and left me to imagine that in all probability, according to the Indian theory, the good spirits and salutary dream-genii reside high in the air, while the Matchi Manitou wanders about on the ground and annoys people. At any rate, the latter has his snakes, toads, and other animals" [cf. **The Ebildreamer and the Water-King**], "against which the dreamer," since he "is not prepared for hunting and defence, cannot protect himself." 36. The being, as so named,

Father Dablon, in the Jesuit *Relation* for 1660—1670, speaks of the reverence and dread felt for this imaginary being under as Missibeezi,

Nixe; the Old High German has it in the shape of *Nikhus* or *Nichus;* the Norse has it in that of *Nikr;* the Danish has it in that of *Nök;* while Mr. Matthew Arnold has sung of it as "the Neckan" of "the Baltic Sea" and "the river pool." It may, perhaps, claim kinship with the Greek Νηϊάδες (*Naiads*), a word connected with the Greek νεῖν, νήχω, νῆσσα, νάω, νᾶμα, νῆσος (?), νηῦς (?), the Latin *nare, natare, navis* (?), and the Sanscrit *snâ* (?)

* Thus, at a 'palaver' between the agents of the U.S. Government and "the principal tribes of the Ojibbeways residing round" Lake Superior, a Red Man says: "People say that we have debts . . . where these debts come from I know not. Perhaps from the water!" K. (p. 55), reporting this, says: "I must here remind the reader that the Ojibbeways transfer the evil principle to the depths of the lake."

† The following is from P. (p. 314):—"Strong gusts of wind came from the north, and when the fleet of canoes were half-way to the island" [Mackinaw] "it blew a gale, the waves pitching and tossing with such violence that the frail and heavy-laden vessels were much endangered. Many voices were raised in prayer to the Great Spirit, and a dog was thrown into the lake, as a sacrifice, to appease the angry *manitou* of the waters."

It is worthy of notice that they sacrificed the dog—their most highly esteemed possession, as will be stated presently—to the Lord of the Waters, and not to the Lord of Heaven. This shows that practically their religion resembles, of the two, Manichæanism rather than Unitarianism.

36. the name "Missibizi" (see a. n. 35). This name may be = 'Great Spirit.' At all events, *missi* is = 'great' (see a. n. 33).

as the Spirit of Keetchi Gahmi.

Father Alloüez, who visited Lake Superior in 1666, writes:— "The savages respect this lake as a divinity, and offer sacrifices to it, because of its size, . . . and also in consequence of its furnishing them with fish, upon which all the natives live, when hunting is scarce in these quarters." I apprehend it was rather the Spirit of the Lake, than the lake itself, that they feared and propitiated.

The meaning of his name Matchi Mahnitoo.

β. As to the literal meaning of 'Matchi,' M. Kohl leaves us in the dark. In one of his compounds (p. 94) it seems to be, clearly, = 'wicked,' in another (p. 147) to be, more clearly (if one can so speak), = 'great.' The latter sense, though it would give us no distinction between the Spirit of the Sky and the Spirit of the Water, would seem to be that in which Mr. Longfellow (H. xiv.) means us to take his "Mitche," in the introduction of Matchi Mahnitoo as

"Mitche Manito the Mighty,"

after that of Keetchi Mahnitoo as

"Gitche Manito the Mighty."

It is true that he describes the latter as "the Master of Life," and the former as "the dreadful Spirit of Evil;" but he seems to intend "Mitche," as well as "Gitche," to be considered = "the Mighty," and we find 'Mitchi,' in this sense, in the compound Mitchi Gahming (= 'Great Waters': see pp. 117, 210, 211).

The Little Mahnitoos.

B. The Red Man has also his *Dii Minores*. Thus Mackinaw is said to be haunted by "Spirits" left on that island by "the Chief of Spirits" (see a. n. 72).

Inanimate objects.

C. "Nearly every Indian," says K. (p. 58), "has discovered a terrestrial object, in which he places special confidence, of

which he more frequently thinks, and to which he sacrifices more zealously, than to the Great Spirit. They call these things their '*Manitou personnel*,' but the proper Ojibbeway word is said to be 'Nigouimes,' which means 'my hope.' One calls a tree, another a stone or rock, his 'Nigouimes.'" 36.

a. K. (p. 59) relates that an 'Indian' "once fancied he heard a remarkable rustling in a tamarak" (a. n. 49), and thenceforward took "this tree as his protector." Trees

Spirits are ascribed to plants (K. p. 163), and the Spirit of the Corn is the subject of a legend (p. 268). and plants.

b. K. (p. 58) says:—"On the mainland, opposite La Pointe, there is an isolated boulder and huge erratic block, which the '*voyageurs*' call '*le rocher* [*de Otamigan*],' or '*la pose de Otamigan.*' The '*voyageurs*' and 'Indians' have little stations or resting-places along their savage paths in the forests," which "they call '*des poses*,' probably because they lay off, or *posent*, their burdens there for a short time. This '*rocher de Otamigan*' is in a swamp close to one of these '*poses*.' . . . When he" [Otamigan] "sat down at the resting-place, and regarded the rock opposite him, it seemed as if it were oscillating, then advanced to him, made a bow, and went back again to its old place. This phenomenon — which may be, perchance, explained by Otamigan's excessive exertion and a transient giddiness — seemed to him so remarkable, that he straightway felt the greatest veneration for the rock, and ever after considered it his 'protecting God.' Now, I am told, he never goes past it without laying some tobacco on the rock as a sacrifice, and often goes expressly to pay worship to it." Rocks

Mr. West, a missionary, who in 1821 traversed the region between the Rocky Mountains and L. Superior, speaks of a "standing stone," on which his 'Indians,' as they passed, "deposited bits of tobacco, small pieces of cloth, and other trifles, in superstiand stones.

36. tious expectation that it would influence their Manitou to give them buffaloes and a good hunt" (Hi. v. i. p. 307).

USUAL SACRIFICES. (3.) "The two most usual sacrifices," says K. (p. 60), "are a dog and tobacco. . . . The bear is honoured, but does not serve as a sacrifice; nor do they offer plants, corn, flowers, or things of that nature." He mentions an occasion in which a "heavy bale of goods" was hurled into a river, as a sacrifice to "the Great Spirit."

The dog. A. "The dog," says K. (*ib.*), "is the great sacrifice. 'The dog is our domestic companion, our dearest and most useful animal,' an Indian said to me. 'It is almost like sacrificing ourselves.'" And, again, he says, (p. 38):—"The dog is regarded by them as unclean, and yet as, in some respects, holy. If a dog is unlucky enough to thrust his muzzle into a lodge or a temple where a religious rite is being performed, the lodge is considered to be disturbed and profaned, and the animal pays for the intrusion with its life; and yet, on the other hand, they cannot offer their deities and spirits a finer sacrifice than a dog; though it might be thought that the gods would prefer an innocent deer or lamb. An Indian, of whom I inquired the cause of this sanctity of the dog-sacrifice, answered me:—'The dog was created in heaven itself, and sent down expressly for the Indians. It is so useful to us that, when we sacrifice it, this must be considered a grand sign of piety and devotion.'"

The sacrifice of a dog is alluded to in K. p. 38, and in p. 268 — in the course of a legend—the Spirit of the Corn is propitiated with this animal. I have already instanced an occasion on which "a dog was thrown into the lake as a sacrifice to appease the angry *manitou* of the waters." There are two in He. (P.'s authority).

Tobacco. B. "Tobacco they sacrifice and strew everywhere," says K. p. 60; "on all stones, boulders, masses of copper, graves, or

other places to which they attach a holy significance." Thus an 'Indian' who removes a large copper-boulder, lays "five pounds of tobacco" in its place (K. p. 64). So, again, we have found '*le rocher de Otamigan*' and the "standing stone" propitiated by the sacrifice of tobacco. 36.

37.

The Northern Waters of Lake Superior, and the first Mail-boat's Passage through them.

(1.) The northern waters of Lake Superior.
(2.) The first mail-boat's passage through them.

THE NORTHERN WATERS OF LAKE SUPERIOR.

(1.) The following passages are extracted from the narrative of what may be termed Professor Agassiz's exploring expedition: — "It is difficult to convey any notion of the vast number of islets and rocks in this part of the lake" (C. p. 76). "We began again to thread our way through endless woody islands of greenstone, often showing vertical sides" (C. p. 78). "We encamped on one of an extensive group of islands. As we glided rapidly into the little cove where we were to encamp, the water shoaled so suddenly, that, looking down over the side of the canoe, we seemed to be rushing against the side of a mountain. These coves shoal rapidly, and have the bottom covered with huge rounded boulders, like a gigantic pavement" (C. p. 94).

THE FIRST MAIL-BOAT'S PASSAGE THROUGH THEM.

(2.) The 'trial-trip' of the *Scruee*, — in July, 1858, — was the commencement of anything like regular navigation of the northern waters of Lake Superior. After the completion of the Saut Ste. Marie Canal in 1855, the southern waters began to be frequented in summer by 'American' excursion-steamers of goodly bulk. But, to say nothing of the fact — an important

37. one with 'Americans' — that the northern part of the lake "does not enter into the line of their operations" (as Napoleon said of Jerusalem), 'Brother Jonathan' eschews it, on account of its rocks and fogs.

The character of the sunset of the 14th of July seemed to us to betoken a speedy storm, and so we told the 'captain.' He pooh-poohed the notion. However, the sou'-easter that had borne us on so well blew harder and harder. We passed a most uncomfortable night in the little rolling 'propeller.'* The violence of the gale drove a heavy sea on her beams, and our goods and chattels were tossed about in the wildest confusion, while the rain made its way in upon our heads from above. About 4 A.M. I contrived to dress, though that operation might, in this case, be defined as the pursuit and assumption of clothes under difficulties. On getting out upon the lower deck, I found it no easy matter to stand, much less to pass along toward the other end of the vessel. This operation had to be accomplished by running, as best I could, from one to another of the iron supporters of the upper deck.

"'Twas mist and rain, and storm and rain."

I had to run the gauntlet of a cold, keen rain — next akin to sleet — that swept, obliquely, across the vessel, like a volley of small shot. The waves often dashed over the bulwarks. So thick was the fog that I could see but a yard or two beyond them. I afterwards heard that the storm and fog had come on about 2.30 A.M. We had then, I was told, passed a couple of islands called the Slate Isles (see V., f. n. a), and were within view of a group of islets called Les Petits Ecrits. We had been steering, it was added, N.W. by W. $\frac{1}{2}$ W., and the pilot, acting on

* See VII., f. n. g.

his own judgment, then changed our course to a point further 37.
north, on discovering which the captain restored it to its former direction. It needs but a glance at the map — especially at Bayfield's admiralty-chart — to show that even this direction was fraught with considerable risk. After 'easing' the little steamer, we finally 'stopped' her at 8 A.M. Her head was then put in different directions, and at length she was let drift. It was, I believe, about 10 A.M. that I awoke the pilot, who had fallen asleep from sheer fatigue. I found him very despondent,— indeed, thinking we might at any moment run on a rock. So, that we might be ready to get into a boat at once, I thought it best we should pack up our scattered goods and chattels. This we did. As to our money, — I gave my wife the notes, keeping the silver myself, as I might have to take my chance of a second boatful being launched on the waves. Going into the little cabin that served as saloon, I found it in the greatest disorder. On the table lay scattered the charts, besprinkled with brandy and water. On one of them flickered the lurid flame of an expiring candle. The floor was strewn with newspapers. The man, who filled the offices of cook and steward, was a pitiable object. He had been dreadfully sea-sick, though he had had, he said, eleven years of a nautical life. The pilot told me he believed we were in the centre of the broad channel between Isle Royale and 'the north shore.' He proved to be mistaken. It was west of us, to the extent of some two or three degrees. At noon, the mate said he could distinctly hear breakers astern. Moths and flies came on deck, showing we were very near land. The breakers were now heard all round us, mingling their growl with the sound made by the oscillation of the helplessly-drifting vessel. The next hour and a quarter were passed in no little anxiety. The sun seemed to be hopelessly struggling with the fog. The 'captain' thought the sky would not clear that day.

37. About 1.10 P.M. the fog parted, just enough to give us an almost momentary glimpse of a very lofty black conically-shaped, or rather cap-shaped, figure close by us and far above us in the grey sky. One of us thought it a mile off, another but half a mile. The pilot, on its appearance being described to him, said it must be "St. Ignace mountain" (see a. n. 38). On referring to Bayfield's chart, we found this height estimated as 1300 f. above the lake, while rocky islets were represented as sown broadcast along an iron-bound coast. The fog closed up again almost instantaneously, and we despaired of its clearing off. The pilot told me there were rocks here below water as well as above. "*Cutch*," said he, "an '*American*' taking the *north* shore." Minutes seemed hours. However, about 1.30 P.M. the fog began to disperse. By degrees there opened to our view a mountainous and iron-bound coast, showing a front of thickly-wooded cliff. Before it lay a troop of rocky islets, whose shores rose perpendicularly from the water, and were, for the most part, topped with trees. The pilot said the land nearest us was Fluor (or Spar) Island. From Bayfield's chart it seemed to be either that island or the western part of St. Ignace. Behind the cliffs, a black cone soon showed above the grey fog. It was, to all appearance, that revealed to us previously. The pilot recognised it as "St. Ignace mountain." The fog had been dispersed by a vigorous west-wind. Leaving behind us the routed foe, we shaped our course for Fort William in the teeth of the gale. I need not say how much I relished a part of a beef-steak (though a very tough one), which I got at 3 P.M. After that long and anxious morning, it came to the palate flavoured with the very best of seasonings.

38.

St. Ignace Island.

C. (p. 78) speaks of "St. Ignace, high in front, black to the top with spruce-forests." Again (in p. 95) he says: — "We entered a straight, narrow, river-like channel, some 12 or 15 m. long, leading inside of Fluor Island and St. Ignace, whose dark wooded sides made a purple background to the vista." Again (in p. 99): — "We continued coasting along St. Ignace, here a continuous cliff of red sandstone occasionally showing through its covering of forest." He speaks of the island in greater detail in pp. 79, 98. He says the Agassiz party gave the name of Mount Cambridge * to the highest eminence (the "St. Ignace mountain" of our pilot), and that some of them scaled the thickly-wooded steep. Its height is estimated as 1300 f. above the water (Bay.).

39.

Ninnibohzhoo

(1.) The various shapes of this word.
(2.) Four other words, which are said to denote the same imaginary being.
  A. The assertion of this by Mr. Longfellow, on the authority of Dr. Schoolcraft.
  B. Its correctness questioned, particularly in the cases of
    a. "Michabou" and
    b. "Chiabo."
(3.) The various characters of this imaginary being.
(4.) His not being the object of prayer or sacrifice.
(5.) The more genuine-looking legends about him,
  A. As maker of the earth.
    a. The legend about a group of hills east of Black Bay.
    b. The legend about a rock near Cape Gargantua.

* Cambridge, a small town near Boston, is the site of the Harvard University, their '*alma mater*.'

39. B. As giant-vanquisher.
a. His causing the death of the sturgeon.
b. His origination of the caverns of Schkuee-archibi-kung.
c. His vanquishing the West-Wind with the boulders of Keetchi-Gahmi Seebi.
C. As originator of the arts of peace.
a. His invention of the canoe.
b. His discovery of maple-sugar.
D. As originator of institutions and customs;
e. g. his institution of face-painting.

VARIOUS SHAPES OF THE WORD.

(1.) Dr. Schoolcraft writes the name Manabozho; M. Kohl writes it Menaboju; Messrs. Foster and Whitney, Menni-boujou; Mr. Cabot, Nanaboujou. I took it down from our pilot's lips as Ninnibohshoor, but, on comparing notes with those writers, prefer so far altering the shape he gave it as to write Ninnibohzhoo.

FOUR OTHER WORDS SAID TO BE NAMES OF THE SAME BEING,

(2.) A. In the form "Manabozho," this name is mentioned by Mr. Longfellow (first note to H.), or rather by Dr. Schoolcraft, on whose writings Mr. Longfellow's poem is based. *The Song of Hiawatha* "is founded," says its author, "on a tradition, prevalent among the North-American Indians, of a personage of miraculous birth, who was sent among them to clear their rivers, forests, and fishing-grounds, and to teach them the arts of peace. He was known among different tribes by the several names of Michabou, Chiabo, Manabozho, Tarenyawagon, and Hiawatha. Mr. Schoolcraft gives an account of him in his *Algic Researches*, vol. i. p. 134; and in his *History, condition, and prospects of the Indian tribes of the United States*, part iii. p. 314, may be found the Iroquois form of the tradition."

BUT, I THINK, NAMES OF OTHER BEINGS.

B. I question the correctness of viewing those words as merely names by which the same imaginary being "was known among different tribes." I would rather suppose that each name denotes an independent creation of the imagination of "different tribes."

Michabou.

a. As to "Michabou,"—it is clearly but another mode of

writing the word written "Michipous," and said to mean "the chief of spirits," in a tradition about the Island of Mackinaw, which is related in Heriot's *Travels in Canada*, p. 185. [See a. n. 72. (1.).] 39.

b. As to "Chiabo,"—may it not be an abbreviation of "Chibiabos?" This is the name of a character in H., who becomes *Chiabo.*

"Ruler in the Land of Spirits."

Mr. Longfellow does not even represent it as a compound word, though "Chibi" is, clearly, but another mode of writing the "Jeebi"* (= 'ghost,' 'soul of a dead person') of H. xvii., just as the "cheemaun" (= 'canoe') of H. vii. is, clearly, but another mode of writing the "jiman" (= 'canoe,' and, of course, pronounced 'jeeman') of K. (p. 34).

(3.) Even if we do not view these five names as merely names by which the same imaginary being "was known among different tribes," yet under that of "Manabozho," in its various shapes, he appears in several different characters. He is at once the Demiurgus, the Hercules, the Prometheus, the Triptolemus, and the Numa of the Red Man. However, in calling him "the mighty" (VI. 4), I have, I think, given him the epithet which, for one word, best expresses the Red Man's idea of him. VARIOUS CHARACTERS OF NINNIBOHZHOO.

(4.) K. (p. 415) writes:—"As far as I have myself noticed or learned from others, the mighty Menaboju, the Indians' favourite demigod, is never named in their religious ceremonies. This is strange and almost inexplicable to me, for they ascribe to him the restoration of the world, the arrangement of paradise, and so much else.† Nor did I hear that they ever prayed to HE IS SAID TO BE NOT PRAYED TO OR SACRIFICED TO.

* See XI. iv. (2.), and XII. 8; and also a. n. 76.

† I am surprised that neither here, nor in many other parts of this book, does M. Kohl observe that a large proportion of the stories told him of "Menaboju," are clearly inventions of the Christianized Indians, the half-breeds, and the Franco-Canadian '*voyageurs*.'

39. Menaboju, or sacrificed* to him. And yet, all along Lake Superior, you cannot come to any strangely-formed rock or other remarkable production of nature, without immediately hearing some story of Menaboju connected with it."

THE MORE GENUINE-LOOKING LEGENDS ABOUT HIM.

(5.) I will now proceed to the mention of the more genuine-looking legends about him.

A. The following are cases in which he appears as maker of our world.

As maker of the earth.

a. While I was looking at the remarkable pair of heights which were clearly those given in Bayfield's chart as "The Paps" (see VI. f. n. d), our pilot told me that the group, of which they form the more prominent members, is called by the 'Indians' 'Ninnibohshoor;' that this is the man who made the world; and that, when he had finished making it, he lay down there. "I calculate," said he, "he laid his bones there." He added that the pair of more prominent heights among them are considered to be Ninnibohshoor's knees. The imaginative Red Man might well be struck with the resemblance of the whole group to a recumbent man, and of the two greater eminences to his knees.

A group of hills east of Black Bay.

Some little time after our tour and the composition of the record of this part of it, I found the narrator of the Agassiz excursion (C. p. 80) stating that the two greater eminences are "called '*Les mammelons*' by the '*voyageurs*,' but by the 'Indians,' much more aptly, 'The Knees.' One could easily," he adds, "fancy the rest of the gigantic body lying at ease on the *plateau*, with the head to the north, and the knees drawn up, in quiet contemplation of the sky — perhaps Nanaboujou, or the First Man."

Our pilot is the only authority I am acquainted with for this

* I shall presently, however, cite Mr. Cabot, as speaking of their sacrificing tobacco at a rock, which is supposed to be a petrifaction of this being.

the narration of which its subject was first bro
wledge.

ever, a similar legend is mentioned by Mr. Cabot, as A rock near Cape Gargantua.
to a rock near Cape Gargantua. "We stopped," says
6), "at a curious rock, part of which seems as if cut
y to the level of the water, while the rest rises steeply
ght of 30 or 40 f. One of the common Indian legends
deluge and the creation of the earth attaches to this
the Indians still regard it with veneration. According
he men, "the Evil Spirit*," after making the world,
imself and his two dogs† into stone at this place, and
s never pass without 'preaching a sermon' and leaving
ecco" (a. n. 36). "Even our half-breeds, though they
ry freely about it, yet, I believe, left some tobacco on

is the Red Man's giant-vanquisher—his Hercules, his *As giant vanquisher.*
Giant-killer.'

is character he causes the death of the great sturgeon His slaying the sturgeon.
. n. p)—that big dark-looking fish, which the Red
urally enough, considers "the representative of the
ple" (K. p. 325). According to legend, he was swal-
canoe and all (K. *ib.*), but "did not leave off singing
e belly of the great fish-king" (K. p. 299).

ds of the *aborigines*, here as elsewhere, are to their Christianized
nothing but the Devil, the elder spirit of all mythologies" (C.).
the "two dogs" go (their master may be forgotten in this case),
allel in a legend, which is said to attach to a height hence called
(or, by way of distinction from another, Great Dog Portage).
is about 18 m. N.W. of Thunder Bay, and is situate between
ake and Great Dog Lake. "According to the traditions of the
s Simp.), "the '*portage*' derives its name from the circumstance
rmous dogs, having taken a nap on the top of the hill, left the
eir figures behind them; and certain it is that such figures have
in the turf in the same manner as the white horse near Bath"
ather].

39 This legend forms a part of Mr. Longfellow's *Song of Hiawatha*, as *Hiawatha's fishing*. It is there told how Hiawatha, as the subject of the legend is called in this poem, went

> "Down into that darksome cavern,"—

how "he smote"

> "With his fist the heart of Nahma,"—

how his squirrel helped him to drag his canoe crosswise,

> "Lest from out the jaws of Nahma,
> In the turmoil and confusion,
> Forth he might be hurled and perish;"—

how, when the great fish had stranded on the pebbles, the sea-gulls

> "Toiled with beak and claws together,"

and at last freed him

> "From the body of the sturgeon."

His origination of the caverns of Schkuee-archibi-kung.

b. Again, in this character he is the originator of the caverns of Schkuee-archibi-kung [a. n. 32. (1.)]. In the last scene of *The hunting of Pau-Puk-Keewis* (H. xvii.),—when Hiawatha has, literally, run to earth that sprightly being, that Mercutio of Mr. Longfellow's poem,—"the Manito of Mountains" is represented as

> "Bidding Pau-Puk-Keewis welcome
> To his gloomy lodge of sandstone;"

and then it is told how Hiawatha

> "With his mittens, Minjekahwun,
> Smote great caverns in the sandstone,"

and how, at his prayer, Waywassimo, the lightning, came with his war-club, and Annemeekee, the thunder, came with his shout,

> "And the crags fell, and beneath them
> Dead among the rocky ruins
> Lay the cunning Pau-Puk-Keewis."

Messrs. Foster and Whitney (see a. n. 32, p. 204) report that

y were told by their *voyageurs* many stories "of the pranks 39.
the Menniboujou in these caverns."

a. And again, in this character he vanquishes the West-Wind His vanquishing the West Wind.
th the boulders of Kestchi-Gahmi Seebi [see a. n. 28 (p. 189
d foot-note)]. Compare the legend mentioned in a. n. 26. (2.) B.

C. He is originator of the arts of peace. *As originator of the arts of peace.*

a. He invented the canoe. K. (p. 34) writes:—"They even The canoe.
oint to some half-dozen lumps of stone on the shore of one of
ese Apostle Islands, and say that Menaboju built his canoe
tween them, and hung it to dry upon them."

b. K. (p. 415) writes:—"It was Menaboju who discovered Maple sugar.
at the maple-tree could produce sugar. He went one day into
he forest, made an incision in a maple-tree, found the exuding
ap to be sweet," and "made sugar of it." (*Maple-sugar* is the
ubject of a. n. 58. It is alluded to in VIII. 3.)

D. K. (p. 415) writes:—"He is also the legislator of the *As originator of institutions and customs.*
Indians, and the great model or ideal for all their ceremonies,
customs, and habits of life. Nearly all their social institutions
are referred to him." He is said to have instituted "the
calumet-dance, the war-dance, the medicine-dance, and the other
Indian dances and ceremonies" (K. p. 390).

Thus, the custom of painting the face began with him. "I Face-painting
asked an Indian," writes K. (p. 416), "why he and his country-
men painted their faces so strangely, and he replied—'Menaboju
did it so. When he was once going to war, he took red earth,
burnt it to make it still redder, and smeared his face with it
that he might terrify the foe. Afterwards, on returning from
the wars, he also took some of the yellow foam* that covers

* Mr. Warburton was, clearly, ignorant of the nature of this, when he wrote of Lake Ontario that, "for a few days in June, a yellow unwholesome scum covers the surface at the edge every year" (War. vol. i. p. 116). Crossing that lake on the 26th and 28th of June, 1858, I noted it, as "like a yellow scum on the water."

39. the water in spring' (probably the yellow pollen that falls from the pine), 'and made pleasant yellow stripes on his face.' And that was the reason why the Indians have since painted their faces."

40.

Isle Royale.

(1.) The names given it by the Red Man and the White Man.
(2.) Its physical characteristics.
(3.) The oldest account of it and its copper.

NAMES. Menong. Isle Royale.

(1.) Menong is said by the Jesuit missionaries of two centuries since (Da.) to have been the name given this island by the Red Man. Isle Royale is that which it has borne under French, British, and 'American' sway.

PHYSICAL CHARACTERISTICS.

(2.) The following summary of its physical characteristics is a recasting of that in F. and W. (part i. p. 18).

The island is divided lengthwise by numerous parallel ridges*, which are sloping on the southeastern side, but uniformly bare and precipitous on the northwestern. At the northeastern extremity of the island, they extend, like fingers, affording safe and commodious harbours. This feature of the island is the result of its geological structure.† Bands of soft amygdaloïd alternate with hard crystalline greenstone, and these two offer an unequal resistance to the action of the elements. At no remote epoch, powerful currents swept over the island in a

* Their greatest height is, according to F. and W., "nowhere more than 600 f." above Lake Superior. In Bayfield's chart they are stated to be 300 f. above the lake. In my map I have followed the latter estimate.

† Bayfield's chart notes in the north of the island "very bold perpendicular cliffs of greenstone," in the southwest "shores of conglomerate or coarse sandstone," and in the southeast a "ridge of sienite," succeeded by sandstone and porphyry in the neighbouring islets.

southwesterly direction, grinding down the softer beds, polishing 40.
and grooving the harder to their very summits; so that, not only does no tree take root upon them, but not even do the lichens find sustenance. The intervals between the ridges are occupied by small lakes, wet prairies, or cedar-swamps. The island everywhere presents a desolate appearance—what with its barren rocks, its dwarf cedars and birches, hung with drooping moss, its abrupt cliffs, and its impassable marshes. Among the few animals that roam over it are the carriboo, the lynx, and the otter; the feathered tribe is represented by the hawk, the owl, and the pigeon.

On the chlorastrolite see a. n. 41.

(3.) The oldest account we have of it is that of the Jesuit missionaries (Da.). OLDEST ACCOUNT OF IT AND ITS COPPER.

After mentioning "an island called Thunder Island" [probably, say F. and W., St. Ignace I.], "which is noted for its abundance of metal," Father Dablon writes:—

"Further to the west is an island called Menong, celebrated for its copper. It is large (being 25 leagues long), and 7 leagues from the mainland. One bay at the northeast extremity is particularly remarkable. It is bounded by steep cliffs of clay, in which there may be seen several 'strata' (or beds) of red copper, separated from each other by layers of earth. In the water is seen copper sand, which may be gathered with spoons, although there are pieces as large as acorns. This large island is surrounded by several smaller ones, some of which are said to consist entirely of copper. One especially, near the northeast corner, is within gunshot of the main island. Further off in that direction is one called Manitou-minis*, on account of

* 'Manitou-minis' is = 'Manitou (pronounced 'Mahnitoo') Island.' Many islands in the Laurentian lakes have been so called by the Red Man. The

40. the abundance of copper. It is said by those who have visited it, that, on a stone being thrown against it, a sound like that of brass when struck is heard." Probably this is that stated in Bayfield's chart to be of amygdaloïd, and to contain native copper

41.

The Chlorastrolite.*

(1.) Its characteristics.
  A. Its nature.
  B. Its structure.
  C. Its colour.
  D. Its lustre.
  E. Its size.
(2.) Its locality.
  A. In the rock.
  B. As a pebble.
(3.) Its use.
(4.) Its discovery.
(5.) Its name.

CHARACTERISTICS.

Nature. (1.) A. It is a hydrous silicate.

Structure. B. Its structure is finely radiated, or stellate.

Colour. C. Its colour is a light bluish green.

Lustre. D. It has a pearly lustre, and is slightly *chatoyant* on the rounded sides.

Size. E. The largest specimens which have been found in the rock are about an inch in diameter.

LOCALITY *In the rock.* (2.) A. It is found in the 'trap' at Chippewa Harbour, which is in the northeastern part of Isle Royale.

name (see a. n. 36) generally indicates that in or near the island to which it is given, there is something which has been regarded by the Red Man with wonder, and consequently with superstitious dread, either, say, a mass of copper (see a. n. 36), or a deep hollow in the bed of the lake (see a. n. 20).

* This note is, in the main, compiled from F. and W. (part ii. pp. 97, 98). So is also the notice of the chlorastrolite in Dana's *System of Mineralogy*, vol. ii. p. 315 (4th edit.).

B. It is chiefly found on the beach as a small water-worn pebble*, and especially on the islets near the northeast end of Isle Royale. 41. *As a pebble.*

(3.) Cut and polished, it is a pretty article of jewelry. USE.

(4.) Messrs. F. and W. say that "this mineral was first observed by Dr. Locke on the shores of Isle Royale." It seems, however, to have been known to the Jesuit missionaries (Da.). They mention "the occurrence of certain pebbles along the shore, which are somewhat soft and of an agreeable green colour." DISCOVERY.

(5.) Its name, which was given it by Dr. C. T. Jackson, is formed from three Greek words, and means 'green starry stone.' NAME.

42.

THUNDER MOUNTAIN.

(1.) Its characteristics.
(2.) The Red Man's superstition about it.
(3.) Its mention in Mr. Longfellow's poem (H.).

(1.) It is a jagged ridge of "greenstone" (Bay.), which bounds and shelters Thunder Bay† on the east. The northern shore of the bay is backed by a wooded range, that, at some little distance from the margin, slopes down to the valley of Current River, and thence trends away, as far as one can see, in a northeasterly direction. "With unbroken cliffs, extending 7 m." (F. and W. part i. p. 19), and "resembling a vast colonnade" (*ib.*), "Thunder Cape juts into the lake" (*ib.*), and pre- CHARACTERISTICS.

* I took away with me fifty of them. They formed part of a little store brought, for sale, in a small bottle by a party of Red Men, who came to us, in a large canoe laden with wood, while we were at anchor in Thunder Bay, on the morning of the 16th. It was intimated, through the interpreter, that the pebbles had been found on the beach of Isle Royale. By lubrication with oil, they had been given something of the lustre they have when fresh from the waves of the lake.

† See VI. f. n. k.

42. sents on either side a "vertical wall of basalt-like columns" (C. p. 81). The summit can show but a poor growth of stunted trees, which seem to have a hard 'battle of life' to wage with the winds. We have since been reminded of them, on making a closer acquaintance with those on that lofty cliff between Clovelly and Hartland Point, which bears the romantic name of Gallantry Bower. The view we had of the Thunder-Mountain ridge from the west, while we steamed across Thunder Bay towards the northern mouth of the Kahministikwoya, reminded us of that of the Sieben Gebirge from the northwest. By Mr. Cabot (C. p. 81) it is called "a magnificent ridge," by Mr. Hind (R. R. p. 198) an "imposing* headland," while Sir G. Simpson (Simp. p. 33) writes:—"The Thunder Mountain is one of the most appalling objects of the kind that I have ever seen, being a bleak rock of about 1200 f.† above the level of the lake, with a perpendicular face of its full height toward the west."

THE RED MAN'S SUPERSTITION ABOUT IT.

(2.) Sir G. Simpson (*ib.*) adds:—

"The Indians have a superstition, which one can hardly repeat without becoming giddy,—that any person, who may scale the eminence and turn thrice round on the brink of its fearful wall, will live for ever."

This is the basis of my lines in VI. 7.

MR. LONGFELLOW'S MENTION OF IT.

(3.) In H. xvii. the thunder and the lightning are personified, and represented as

Sweeping down the Big-Sea-Water
From the distant Thunder Mountains.

The passage has been already referred to in a. n. 39, (5), B., *b.*

* So he writes (Hi. vol. i. p. 14):—"The scenery of Thunder Bay is of the most imposing description." And so F. and W. (part i. p. 19) write:—"No place in the northwest presents a view of greater magnificence than is afforded" by that of the heights in and around Thunder Bay.

† He is considerably within the mark. According to Bayfield's accurate chart, it is 1350 f. above the lake.

43.

Pie Island.

(1.) The cliff at its southeast end.
(2.) The ridge between this cliff and Le Pâté.
(3.) Le Pâté.
A. A description of it.
B. A parallel to it in Königstein.

(1.) The cliff at the S.E. end of Pie Island — an island so named from the fine height on it called Le Pâté — stands side by side with Thunder Mountain, at the entrance of Thunder Bay from the east (see VI. 8, 9). According to Bay., it rises 700 f. above the water. C. (p. 93) describes it as "presenting much the same appearance as Thunder Cape, viz. basaltic columns, across which may be traced the marks of a horizontal stratification. These columns in some places have fallen out, leaving hollows, like flues in the side of the cliff. In other places single columns stand out alone, like chimneys; in others, again, huge flat tables of rock have scaled off from the face of the wall, and stand parallel and a little separated from it. The metamorphosed strata in one place were unconformable, exhibiting a sudden fault." THE SOUTH-EAST END.

(2.) This cliff is succeeded by an uneven ridge, covered with a thick growth of trees, whose various shades of colour are now and then relieved by the 'cropping out' of the red rock. THE RIDGE.

(3.) A. When the wavy ridge of the island has sunk abruptly to nearly the level of the water, it is succeeded by a tower of red greenstone, completely isolated, and, as far as one can see through its foliage, on every side perpendicular. According to Bay., it rises 850 f. above the water. It deserves a better name than Le Pâté, that given it by the '*voyageurs*.' LE PÂTÉ. *Described.*

B. Königstein, one of the few European fortresses that have *Like*

43. never been taken, much resembles Le Pâté. Its height above
König-stein. the Elbe is 779 f. Napoleon I. tried to take it by raising three guns to the top of Lilienstein, a similar height 3000 yards off; but the balls fell short.

Since composing VI. 10, I have found F. and W. (part i. p. 19) comparing "Pie Island" — they must mean Le Pâté — to "an immense castle."

44.

The Abundance, Variety, and Brilliance of the Lichens of Lake Superior.

This feature in the scenery of Lake Superior, which we observed on making close acquaintance with its rocks at Thunder Bay (see VI. 11, especially the last line) and at Grand Portage Bay (the subject of X. 4), is, as I have found since the composition of my mention of it, noted in the narrative of the Agassiz excursion.

Thus C. (p. 56) mentions a cliff near Cape Gargantua, "that showed a vertical face of at least 200 f. in height, dyed with an infinite variety of colour by the weather, and by the lichens, whose brilliancy was increased by the moist atmosphere. One orange-coloured lichen in particular was conspicuous in large patches. Here and there a tuft of birch aided, by the contrast of its bright green, the delicate gradation of tints on the grey rock" (C. p. 56).

Again, near Otter Head, they found a "beach of large stones covered with lichens, whence the name of Campement du Pays de Mousse, which the cove bears" (C. p. 111).

Again, north of Pic River, a "ridge was covered, in one place in an unbroken patch of an acre or more, with a checker-work of large tufts of yellowish-grey and dark-pinkish lichens" (C. p. 106).

45.

HOHSHEYLAHGA.

(1.) The name, properly, of the chief town of Canada under the Red Man.
(2.) Its extension to the St. Lawrence, and to a region.
(3.) Its being superseded by the word 'Canada.'

ORIGINALLY THE RED MAN'S CHIEF TOWN IN CANADA.

(1.) Jacques Cartier, ascending the St. Lawrence in the autumn of 1535, found on the site of the city of Montreal a settlement of Red Men, larger than that called Stadicona, which he found on the site of 'the lower town' of Quebec. It was surrounded by a circular palisade, and situated amidst cultivated fields of 'Indian corn.' He writes its name Hochelaga, a word, curiously enough, of German features that tally well with the site of Montreal on the slope of 'the mountain' to which that city owes its name (a corruption of Mont Royal). Perhaps we English had better write Hohsheylahga (as I do in VI. 14).

THEN THE ST. LAWRENCE AND A REGION.

(2.) The name, as that of the most important settlement of the *aborigines*, was given by Cartier to the river now called St. Lawrence, a name he gave to the gulf only. It became that of the region in which it was situated, appearing as such in the letters patent by which Le Sieur de la Roche was, in 1598, created by Henry IV., King of France, Governor-General of Canada, Hochelaga*, Terres Nueves, Labrador, and the river of the great bay of Norrembegue.

* It is clear that, then, at all events, 'Canada' and 'Hochelaga' were the names of different regions. If I am blamed for ignoring this (in VI. 14), I may claim 'poetic license,' and place myself under the wing of classic examples. Indeed, those two words are treated as synonymous terms in a recent work, which has already passed through six editions,—viz. '*Hochelaga,' or 'England in the New World,*' by George Warburton; edited by Eliot Warburton: 6th edition: Routledge, London, 1855. The following passages occur in it:—"We" [English] "were content to rest our western empire on the banks of the St. Lawrence, in the modern Canada,—the ancient Hochelaga." (Editor's preface.)

"The adventurers soon gathered that there was a town some days' sail

45. (3.) The word 'Hochelaga' was, in course of time, quite superseded by 'Canada,'* which, as the name of a region, seems to have been at first applied by the French explorers to that on the right bank of the St. Lawrence, at its termination in the huge oceanic bay called the Gulf of St. Lawrence (see a. n. 100). They afterwards tried to substitute 'La Nouvelle France;' but this name, like others of their planting, did not take root.

SUPERSEDED BY 'CANADA.'

higher up; this, and the countries round about, the natives called Hochelaga; thither they bent their way." (p. 20.)

* Of three derivations of the word 'Canada' given us by old writers, two, hardly worth mentioning, make it of Spanish origin, while the third, which has of late found confirmation, traces it back to the Red Men coæval with the coming of the White Men to the New World.

1. Father Hennepin (Hen.), the Franciscan,—followed by La Potherie (La Poth.),—says that 'Canada' is a corruption of 'El capo di nada,' the name given the country (that is, of course, the part on the Gulf of St. Lawrence) by the Spaniards, as a record of its having disappointed them.

2. Another derivation from the Spanish is given by Charlevoix (Ch., tome i., p. 9) in the following passage:—"Cette baye" ["la Baye des Chaleurs"] "est la même, que l'on trouve marquée dans quelques cartes sous le nom de Baye des Espagnols; et une ancienne tradition porte que les Castillans y étoient entrés avant Cartier, et que n'y ayant aperçu aucune apparence de mines, ils avoient prononcé plusieurs fois ces deux mots *Acá Nada*, 'ici rien;' que les sauvages avoient répétés depuis ce tems-là aux François, ce qui avoit fait croire à ceux-ci que *Canada* étoit le nom du pays. Nous avons déjà vû que Vincent le Blanc a parlé d'un voyage des Espagnols en ces quartiers-là; le reste est fort incertain."

3. The following derivation is mentioned by Charlevoix (in a foot-note to the foregoing passage):—"Quelques-uns dérivent ce nom du mot Iroquois *Kannata*, qui se prononce 'Cannada' et signifie 'un amas de cabannes.'" This derivation is confirmed by the fact that Brant, the Mohawk, or Iroquois, chief (undeservedly, as the author afterwards learnt and acknowledged, called "the monster Brandt" in Campbell's *Gertrude of Wyoming*), in his translation of *The Gospel according to St. Matthew* into the tongue of his tribe, always uses 'Canada' as equivalent to 'village.' The French discoverers, ignorant of the language of the *aborigines*, might well give, if not attribute, to the region a name which they found belonging to every collection of human dwellings.

46.

The Kahministikwoya Route from Lake Superior to the Red River Settlement; far as the Border of the Laurentian Basin.

(1.) **General sketch.**
- **A. The Kahministikwoya.**
  - *a.* **General description.**
  - *b.* **Name.**
    - *α.* **Its meaning.**
    - *β.* **Its spelling.**
  - *c.* **Colour.**
  - *d.* **Depth.**
  - *e.* **Width.**
  - *f.* **Speed.**
  - *g.* **Banks.**
  - *h.* **Indigenous vegetation.**
    - *α.* **Of the banks.**
    - *β.* **Of the valley in general.**
- **B. Little Dog Lake.**
- **C. Great Dog '*Portage*.'**
  - *a.* Description.
  - *b.* The view from it.
  - *c.* The Falls of Little Dog River.
- D. Great Dog Lake.
- E. Dog River.
- F. Prairie River.
- G. Coldwater Lake.
- H. Prairie Portage.
- I. Height-of-Land Lake, &c.

(2.) Geological characteristics.
- A. Below the Kah-káhbeka Falls.
- B. Above the Falls.

(3.) Soil.
- A. At Fort William.
- B. At the Mission.
- C. On M'Kay's Mountain.
- D. On Dog Mountain.

(4.) Exotic vegetation.
- A. At Fort William.
- B. At the Mission.
- C. On M'Kay's Mountain.

46. GENERAL SKETCH. *The Kahministikwoya.* General description. (1.) A. *a.* The river Kahministikwoya* is the first link in the route.† Its name is confined by the Red Man to the stream, that flows out of Little Dog Lake, and enters Thunder Bay [see VI. f. n. k] by three channels which enclose a delta.

* It has been proposed to avoid the windings, shoals, rapids, and falls of the Kahministikwoya by the construction of a road to Great Dog Lake from Thunder Bay, or from Pointe des Meurons, which is 10 m. up the river and is the limit of navigable water. The 'Indians' have at present a winter-route up the valley of Current River (see p. 250, f. n.). The length of the route from Thunder Bay to Great Dog Lake would thus be but 25 m. instead of 55½ m.

It is proposed to follow this up by the construction of a dam, 16 f. high, across the outlet of Great Dog Lake, which would be thereby extended to the foot of the '*portage*,' on which Height-of-Land Lake lies [R. R. (Mr. Dawson), pp. 32, 98, 101, (Mr. Hind) 213].

Another plan is the construction of a road from Pointe des Meurons to one or other of the lakes near the Height-of-Land Lake of the Pigeon River route [a. n. 64].

It seems that one may perhaps somewhat shorten the route, and avoid several '*portages*,' without artificial aid, by either (1.) leaving the Kahministikwoya a little below Little Dog Lake, and ascending a tributary, which is said by the 'Indians' to be connected with L. Mille Lacs, and to be "quite passable in a small" canoe (R. R. p. 19), or (2.) ascending another feeder of Great Dog Lake, which also is said to communicate directly with L. Mille Lacs (p. 210).

† It may be well to here state briefly the routes from Lake Superior to the Red River settlement, the link, in the chain of British colonies, between Canada and British Columbia.

A. *The Neepigon route* (an 'Indian' route not much travelled or known).— Neepigon River is the first link. From Lake Neepigon [see a. n. 69] the route parts into two, one (*a.*) uniting with route B. in the Lac des Mille Lacs, the other (*b.*) going to Lac Seul, and thenceforward either (*α.*) by Rainy Lake or (*β.*), more directly, by a tributary of Winnipeg River, called English River.

B. *The Kahministikwoya route* [a. n. 46].

C. *The Pigeon River route* [a. n. 64].

D. *The Superior City, Crow Wing, and Pembina route.*— This seems likely to be the first route brought into common use, lying, as it does, on the main course of European immigration and American enterprise. Crow Wing (Minnesota), a town on the navigable part of the Missi-sippi [see a. n. 26, (1.)] (which is navigable above a point scarce 45 m. from Fond du Lac), is about 120 m. W.S.W. of Superior City, while Pembina (just within Dacota, and on the international boundary) is 358 m. N.N.W. of Crow Wing, and 70 m. S. of Fort Garry (Red River). [See R. R. (Mr. Hind), pp. 191-2, 383-391.]

b. *a.* The name is appropriate, being = 'the river that runs far about' (Rich.). 46. Name. Its meaning.

β. Like other words belonging to the Red Man's languages, it is variously spelt, or rather, variously 'murdered,' by Europeans. In writing 'Kahministikwoya,' I follow Rich. (the oldest authority), save that, as in other cases, I insert the letter 'h.' Its spelling.

c. The "rich umber" colour of this river, as well as of "all the rivers" they "met with on the lake" (between Saut Ste. Marie and Thunder Bay inclusively), is noted by the chronicler of Professor Agassiz's expedition (C. pp. 51, 55, 59, 66, 71, 86). In the case of Montreal River (a stream falling in between Mamainse Point and Cape Gargantua), it was "attributed to the presence of pitch, an explanation the Professor thought likely to be correct" (p. 51). In the case of Pic River [see a. n. 69], the proximity of "pitch-pine woods" is incidentally mentioned (p. 71).* Notwithstanding this colour, the Pic River alone was "turbid" (*ib.*), the Kahministikwoya being reported as "tolerably clear" (p. 81), while Montreal River and "Michipicotin River" [see a. n. 35, (2.)] were "clear" (pp. 51, 59). Colour.

d. To a distance of 12 m. from the northern, being the main one, of its three mouths, the average depth is 6 f.† The remaining 31 m. are almost entirely occupied by rapids and Depth.

* A month afterwards we found the same colour in the Ottawa and the Saguenay [on the locality of the latter river see a. n. 100; on the meaning of its name see pp. 211 (f. n.), 184]. Without by any means denying that it may be "attributed to the presence of pitch," proceeding from the pitch-pines of the country drained, I would not have overlooked the bogs from which the rivers descend. In the case of the Saguenay, the colour is much deepened by the stupendous depth of the stream, and the shade of the lofty heights on either side of it.

† There is from 20 to 30 f. outside the delta (Bay.), and from 12 to 14 f. within 1000 yards of the northern channel; but "the bar has a variable depth of 3½ to 5½ f. water upon it" (R. R. p. 199). On the depth of Thunder Bay, see VI. f. n. k (p. 46).

46. cataracts, the chief of the latter being the Kah-káhbeka Falls [a. n. 60]. When these impediments occur, the canoe is either poled up, or towed up, or carried along the bank (the path being called a '*portage*'), as the case admits.

Width. *e.* The width of the river is at first 400 f., but is much less on getting into the rapids.

Speed. *f.* The current is at first sluggish, but begins to be rapid about 10 m. up.

Banks. *g.* The banks are at first low and flat, but gradually increase in height. Opposite M'Kay's Mountain [a. n. 59] they are about 15 f. high, and at length they are "nearly 60 f., often however retiring from the present bed of the river, and giving place to an alluvial terrace, some 8 or 10 f. in altitude" (R. R. p. 203). They are in some places "broken away, showing horizontal layers of yellow sandy loam, occasionally interrupted by sand and by narrow beds of clay" (C. p. 84). C. also noted that "the crumbling banks of loam and sand furnished abodes to large numbers of sandmartins and kingfishers" (p. 88).

Indigenous vegetation of the banks *h. a.* Willows appear on the shores of Thunder Bay at the mouth of the Kahministikwoya, and on the half-raised islets that are the forerunners of its fast-growing delta. But tamaraks [see VI. 14, VII. 6, and a. n. 49] and aspens [see VII. 6, VIII. 3] are the most prominent trees there. They are succeeded by spruces [see VIII. 3] and elms (C. p. 84). "Large quantities of white pine are to be seen occasionally" (R. R. p. 108). The chronicler of the Agassiz expedition noted that "the banks" were "swampy, densely wooded, and lined with water-plants, among others, the elegant heads of the sagittaria, also nuphar" (the yellow water-lily) [see VIII. 1], "equisetum, bullrushes, &c.* Such was the luxuriance of the vegeta-

* I regret that I am not enough of a botanist to be able to complete this list.

tion* that it reminded one of a swamp in the tropics, rather than of a northern river" (C. p. 81). "The better quality of the soil was abundantly manifest in the size of the forest-trees" (p. 88), which were "larger than any" they "had seen on the lake" (p. 84). To conclude,—in speaking as I do (in VIII.) of its scenery, I am borne out by the following passages in the records of others:—". . . in the course of its windings, it presents such a variety of beautiful scenes of overshadowing forest, that we did not grudge the delay" (C. p. 87)—". . . the beautiful river, whose verdant banks formed a striking and agreeable contrast with the sterile and rugged coast of Lake Superior" (Simp.)—"Compared with the adamantine deserts of Lake Superior, the" Kahministikwoya "presented a perfect paradise" (*Ib.*). [See also C. *b*; and (4.), C., f. n.] 46.

β. The following is Mr. Hind's account of "the vegetation of the valley:"—"The low table-land is thinly wooded with small pine,† and the soil is poor and dry; the alluvial valley sustains elm, aspen, balsam, poplar, ash, butter-nut, and a very luxuriant profusion of grasses, vetches, and climbing-plants; among which the wild hop, honeysuckle, and convolvulus, are the and of the valley in general.

I can only say that just above Fort William the left bank of the river was lined with wild roses [see IX. 8] and a pink-flowered shrub which we afterwards found growing at Fort Holmes, Mackinaw [see a. n. 72]. This was the character of the bank between the cultivated ground and the river. When we got into the forest, I observed, besides C.'s list, the iris [see VIII. 2 (end), and a. n. 51], the wild columbine (*Aquilegia Canadensis*) [see IX. 8], a flower like the 'Michaelmas daisy,' and a plant resembling the columbine in general appearance and the clematis in flower. All these were flowering on the southern shores of the Georgian Bay [see II. f. n. b] five days previously (on the 11th of July).

* "The luxuriance of the vegetation" is spoken of by Mr. Dawson in R. R. p. 107; and so Mr. Hind states that the "alluvial terrace," which "often" occurs above the part opposite to M'Kay's Mountain, is "clothed with the richest profusion of grasses and twining flowering plants" (p. 203).

† "Extensive areas covered with burnt forest-trees consisting chiefly of pine occur in the valley" (p. 206).

46. most conspicuous. The rear portion of the valley, with an admixture of the trees just named, contains birch,* balsam, white [see a. n. 13] and black spruce, and some heavy aspens. The underbrush embraces hazelnut, cherries of two varieties, &c."† (R. R. p. 204.)

Little Dog Lake. B. Little Dog Lake, the source of the Red Man's Kahministikwoya, is about 3 m. long and 1½ m. wide. Its shores are high and rocky.

It is so named by way of distinction from Great Dog Lake (or Dog Lake *par excellence*).

Great Dog 'Portage.' C. *a.* Great Dog '*Portage*' (or Dog‡ '*Portage*' *par excellence*) is the link between Little Dog Lake and Great Dog Lake. It is a path about 1¾ m. long, which passes along the side of a ridge, the summit of which, a little above it, is 500 f. above Little Dog Lake, and 710 f. above Lake Superior. The ridge is clothed with fine timber, the aspens, in particular, being much larger than in the valley below.

Description.

The view from it. *b.* There is a fine view from this '*portage*' (Bal. p. 248; Simp. *ib.*; R. R. (Mr. Hind), p. 206). The following is the chief part of Mr. Hind's description of it:—"Little Dog Lake lies

* "The canoe-birch" [a. n. 27] "was frequently seen 18 inches in diameter" (p. 205).

† Under the head "&c." he probably includes "red and black currants, raspberries" [a. n. 23], "strawberries, and gooseberries," with which, he says, the valley of Current River "abounds," while "forests of canoe-birch, balsam, white and black spruce, tamarak and cedar, with mountain-ash and other small trees, fringe its rocky banks and occupy its shallow valley" (pp. 195, 196).

It may be well to add here that Current River, in the last half-mile of its course, consists of a series of rapids and cascades, and that it abounds in 'speckled trout' of very great size (*ib.*), as was practically proved by two of our party.

‡ The origin of this name, which is extended to two '*portages*' and lakes, is mentioned in a foot-note to p. 233.

at our feet: an unbroken forest of pines, dotted with groves of aspen and birch, and, in the swamp-portions, with tamarak, stretches in all directions." 46.

The following is Sir G. Simpson's:—"At the spectator's feet is stretched a panorama of hill and dale, checkered with the various tints of the pine, the aspen, the ash, and the oak, while through the middle there meanders the silvery stream of the" Kahministikwoya, "often doubling and turning, as if willing to linger for ever in so lovely a spot."

In Bal. (*ib.*) there is a pretty vignette of the prospect here at sunrise, as one comes from the west.

c. A little west of the '*portage*' is Little Dog River (between 4 and 5 m. long), the natural link between Great Dog Lake and Little Dog Lake. The former is about 348 f. above the latter, and the descent is effected "by the foaming torrent in six successive leaps" (Hi. vol. i. p. 42). Mr. Hind (*ib.*) gives a chromoxylographic view of them, and says:—"In picturesque beauty they surpass" the Kah-káhbeka Falls. "They have not the grandeur of the Silver Falls on the Winnipeg" [about 540 m. farther on N.W.], "nor do they approach Niagara" [see XIV. 4, and a. n. 85] "in magnificence or sublimity, but their extraordinary height, and the broken surface they present, impart to them singular and beautiful peculiarities." The falls of Little Dog River.

D. Great Dog Lake (or Dog Lake *par excellence*, being so called after Dog '*Portage*') is about 25 m. long and 10 m. wide, while its 'traverse' occupies 8 m. of the canoe-route. It is very deep, a depth of 90 f. having been found only ½ m. from land. It is "bounded by bold primary rocks, and studded with innumerable islands" (R. R. p. 209; after Murr.). The surrounding country is hilly, and covered with forests of white spruce, interspersed with groves of aspens, and, here and there, dotted with Great Dog Lake.

46. white (or Weymouth) pines, and red (or Banksean) pines [see a. n. 13]; while white and yellow birch are abundant, and some of them are large. (*Ib.*)

Dog River. E. Dog River, as the chief feeder of Dog Lake is, after 'Indian' custom, called, is ascended by the canoe-route to a distance of 33 m. from its mouth. It is in ordinary seasons but 2 or 3 f. deep, and 80 f. wide. It winds sluggishly through a swampy country, timbered with poplar, pitch-pine, and tamarak. Its banks are fringed with alders, willows, and dogwood. '*Portages*' are occasioned by a fall of 3½ f. about 30 m. up, and one of 8½ f. some 2¼ m. above. The stream is 40 f. wide, where it receives from the west a brook called Prairie River. Above this point it widens out into a long narrow lake for about 2 or 3 m.," followed by a chain of twelve ponds, connected by short rapid streams, and comprised within 10 or 12 m. The uppermost pond apparently ends in a great marsh, which is believed to extend along the border of the Laurentian basin [see I.]. (Murr., quoted in R. R. p. 214.)

Prairie River. F. Prairie River is about 10 f. wide and 2 f. deep. It is thickly fringed with rushes, and overhung with willows. At its head are three ponds, which are, altogether, scarce 1 m. long.

Coldwater Lake. G. Coldwater Lake, as the farthest of the three has been named on account of its temperature,* "has usually been regarded as the source of the St. Lawrence" (R. R. (Mr. Dawson), p. 98). The estimates of its elevation above Lake Superior, which are given by Messrs. Dawson, Hind, and Napier, range from 722 f. to 730 f. (R. R. pp. 123, 255, 91). It is about 50 f. above it that "the large spring, which feeds it, gushes out of

* At 12.30 p.m., 10th August, 1857, it was 41°5′. At 1 p.m., that of its feeding spring, about 50 f. higher, was 39° 5′, being that found in Lake Superior, 50 m. from land, at noon, July 30. (R. R. pp. 215, 217.)

the rocky side of the barrier" (R. R, p. 215), which, rising some 170 f. higher, separates the basins of Lake Superior and Lake Winnipeg. 46.

H. Prairie '*Portage*,' as the next link in the route is called, attains a height of probably 190 f. above Lake Superior, while the summit of the ridge is 220 f. It sustains some good-sized spruces and red pines, to say nothing of a profusion of hazel-nuts, raspberries, blueberries, gooseberries, strawberries, Labrador tea (*ledum palustre*), and the fragrant 'Indian' tea-plant (*ledum talifolium*). *Prairie' Portage.'*

I. This last abounded on the mossy borders of a piece of water, called, from its situation, Height-of-Land Lake. It is about 2½ m. beyond Coldwater Lake, and is 885 f. above Lake Superior, or 1485 f. above the ocean. Mr. Hind's party (R. R. p. 218) found it, where crossed by the route "about ⅓ m. broad; but its length from N.W. to S.E. could not be determined, on account of the vast expanse of rushes, with islands of tamarak, which seemed to blend it with an extensive marsh stretching far in both directions." From "a slight depression," visible "from near the summit of a pine-tree," in a dead level broken only by "the slight difference in the height of the tamaraks and spruces," "it seemed probable that" these waters drained into Dog River. Again, "the 'Indians' say that there exists a connection between Height-of-Land Lake and Savanne Lake."* This is a "reedy expanse" about 1 m. broad. It is ½ m. beyond Coldwater Lake, and some 15 f. lower. A small stream, that feeds Savanne River, issues from it, and, when its water is high, is deep enough to enable the canoes to float down into Lac des Mille Lacs, and avoid Savanne Portage, a mossy *Height-of-Land Lake, &c.*

* "Here, for the first time, the beautiful 'Indian cup' or 'pitcher-plant' (*Saracenia purpurea*) was seen in great profusion" (*ib.*). An infusion of its root is said to be a remedy for smallpox.

46. tamarak-swamp. Thus it would seem that Height-of-Land Lake sends its waters through Lake Winnipeg to Hudson's Bay, as well as through the Laurentian Lakes to the Gulf of St. Lawrence.*

GEOLOGICAL CHARACTERISTICS. (2.) The geological character of the region below the Kah-káhbeka Falls differs from that of the region above them. (R. R. p. 205.)

Below the Kah-káhbeka Falls. A. Below, the 'rock' consists of black argillaceous slates (Huronian). The first exposure of them occurs 15 m. up the Kahministikwoya; a large one is seen about 7¼ m. higher up; while at the Falls they appear "in magnificent mural precipices" (p. 286).

Above the Falls. B. This formation is succeeded by the gneiss on which it rests at a rapid ¾ m. above the Kah-káhbeka Falls (which are about 30 m. up the river). Henceforward (indeed to the end of the route), the 'rock' is Laurentian, "including granite, syenite, gneiss, and the lower slates (micaceous and chloritic schists)" (*ib.*).

SOIL. *At Fort William.* (3.) A. At Fort William "the soil is a light sandy loam, reposing on yellowish clay." (R. R. p. 199.)

At the Mission. B. About 3 m. up (at the Mission [a. n. 57]), "a light reddish loam . . . reposes to the depth of 6 f. upon a bluish-grey clay" (p. 200).

* Mr. Hind (*ib.*), referring for fuller information to Dr. Norwood's Report in Dr. D. D. Owen's *Geological Survey of Iowa, Wisconsin, and Minnesota*, mentions two similar interlockages, which connect the upper part of the Missi-sippi with Lake Superior, and one such connection of it with Hudson's Bay. I may add, that the water-shed common to the Laurentian and Missisippian waters is, in some parts, no more than 10 or 20 f. above the average levels of Lakes Superior and Michigan. It is said (D. p. 191) that the latter, when it is high and a strong north-west wind is blowing, discharges some of its surplus waters into Illinois River, a feeder of the Missi-sippi. Again, there is but a short '*portage*' between a bend of Wisconsin River (a tributary of the Missi-sippi) and a chain of waters that feed Green Bay (Lake Michigan).

C. "The rock-formations, which comprise the country between the" Kahministikwoya "and Pigeon River, indicate the presence of a fertile soil on the flank of the irregular table-land, the trap, with which the slates are associated, giving rise upon disintegration to a soil of superior character* (*ib.*). 46. *On M'Kay's Mountain.*

D. Mr. Hind "found that much of the soil on the flanks of the Great Dog Mountain was far superior to the average quality in the valley of the" Kahministikwoya: "it consisted of a clay loam, with a gravelly sub-soil, containing numerous pebbles and water-worn fragments of rock" (p. 207). *On Dog Mountain.*

(4.) A. With regard to exotic vegetation, on that at Fort William in particular, I have already [in VII. f. n. b] given some short extracts from a letter, which first appeared in *The Oshawa Vindicator*, being dated "Camp-ground on the Kaministigua [*sic*], near Fort William, May 16, 1859," and signed "John Jessop." I may add that he states that in the year 1858 "the maple-barley averaged about 60 bushels per acre, and something over 60 lbs. per bushel in weight. The yield of oats was equally large, although not so good in quality, owing to the inferiority of the seed sown." He says that wheat would be raised, were there but a mill. Mr. Hind (R. R. p. 202) says that "oats do not always ripen" here; "the cold air from the lake,—whose surface, 50 m. from land, showed a temperature of 39° 5′ on the close of the hottest month,—is sufficient to prevent many kinds of vegetables from acquiring maturity,† which succeed admirably 4 or 5 m. up the river." EXOTIC VEGETATION. *At Fort William.*

B. However, "all kinds of small grain succeed well at the Mission," and would be cultivated, were there but a mill (*ib.*). *At the Mission.*

* This is shown, as Canadians know, by the fact that it produces "a heavy growth of hardwood-timber (maple, &c.)." (*Ib.*)

† See also Hl. vol. i. chap. l.

46. But "Indian corn will not succeed" even there, "early and late frosts cutting it off. Frost occurs here, under the influence of the cold expanse of Lake Superior, until the end of June, and begins again towards the end of August" (*ib.*).

On M'Kay's Mountain.

C. "A few miles farther up the river, west of M'Kay's Mountain, the late and early frosts are of rare occurrence; and it was stated that Indian corn would ripen on the flanks of M'Kay's Mountain*" (*ib.*).

* See (3.) C. f. n. Unfortunately for its prospect of being soon turned to agricultural use, the best land on the Kahministikwoya has been solemnly made over to the Red Man, an 'Indian Reserve' beginning just above the Mission and occupying about 25 square miles on the right bank of the river (R. R. p. 200, and f. n.). Till but recently, at least, the Mission has been the limit of cultivation in this region. "Half a mile above the Mission" (see a. n. 57), Mr. Hind (Hi. vol. i. chap. 1) "noticed" (on August 1, 1857) "a very neat house in a clearing of about 10 acres in extent,—the last effort of civilization to be seen, with the exception of the Hudson's Bay Company [*sic*], for many hundred miles." The Canadian Government has recently laid out two townships on the left bank of the river. The valley contains at least 20,000 acres of cultivable land, exclusively of the flanks of M'Kay's Mountain (R. R. p. 205).

The following (part of which should have been placed at the end of (1.) *h. a.*) is from Simp. "The river . . . passed through forests of elm, oak, pine, birch, &c., being studded with isles not less fertile and lovely than its banks; and many a spot reminded us of the rich and quiet scenery of England. The paths of the numerous '*portages*' were spangled with violets" (IX. 8; a.n. 63), "roses" (IX. 8; p. 249, f. n.), "and many other wild flowers" (*ib.*), "while" (see p. 250, f. n.) "the currant, the gooseberry, the raspberry, the cherry, and even the vine" (a. n. 92) "were abundant. All this bounty of Nature was imbued, as it were, with life, by the cheerful notes of a variety of birds, and by the restless flutter of butterflies of the brightest hues' (VIII. 1, p. 69). . . . "One cannot pass through this fair valley without feeling that it is destined . . . to become the happy home of civilized men . . . At the time of our visit" [1841], "the hopeless wilderness to the eastward . . . seemed to bar for ever the march of settlement and cultivation. But that very wilderness, now that it is to yield up its long-hidden stores, bids fair to remove the very impediments which hitherto it has itself presented. The mines of Lake Superior, besides establishing a continuity of route between the east and the west, will find their nearest and cheapest supply of agricultural produce in the valley of the" Kahministikwoya.

47.

The Companies and Fort William.*

(1.) The Companies.
- A. History of the Hudson's Bay Company, down to its union with the North-West Company.
- B. The North-West Company.
  - *a.* General sketch.
  - *b.* Its route.
  - *c.* Its posts on Lake Superior.
  - *d.* Its works.
    - *α.* Tillage.
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  - *e.* Its profits.
  - *f.* Its relations to the Hudson's Bay Company.
- C. The internal economy of the Hudson's Bay Company.
  - *a.* The grades in its service.
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    - *α.* The 'departments.'
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(2.) Fort William.
- A. Its site.
- B. Its past grandeur.
- C. Its decay.
- D. Its present importance.
  - *a.* Its position.
  - *b.* Its fish.
    - *α.* Lake-trout.
    - *β.* Whitefish.
  - *c.* Its canoes.
- E. The origin of its *employés*.
- F. The live stock on its farm.†

THE COMPANIES. *History of the Hudson's Bay Co. down to its union with the North-West Co.*

(1.) A. The Hudson's Bay‡ Company was got up by Prince Rupert in 1669. In 1670 it was incorporated, obtaining from Charles II. a charter that granted it the sole right of trading in the territories "within the entrance of" Hudson's Strait.‡

* This note illustrates VI. (12—14.) and VII.

† On the dead stock and the soil, see a. n. 46, (4.), A., and (3.), A.

‡ This bay [see a. n. 35, (2.)] and the strait which connects it with the broad Atlantic are so named after Henry Hudson, who discovered them in 1610.

47. Between 1670 and 1690 its profits were so great, that, notwithstanding the loss of £118,014 by the capture of some of its establishments by the French, the proprietors got, in 1684 and 1688, payments of 50 per cent., and, in 1689, one of 25 per cent. "In 1690 the stock was trebled without any call being made, besides affording a payment to the proprietors of 25 per cent. on the increased or newly-created stock. From 1692 to 1697 the Company incurred loss and damage, to the amount of £97,500, from the French. In 1720 their circumstances were so far improved that they again trebled their capital stock, with only a call of 11 per cent. from the proprietors, on which they paid dividends averaging 9 per cent. for many years, showing profits, on the originally-subscribed capital-stock actually paid up, of between 60 and 70 per cent. per ann. from the year 1690 to 1800." (Hi. vol. i. p. 206.) But the North-West Company, which was started in 1783, proved such a formidable rival, that in 1800—1807 and 1814—1821 the dividends of the older company were but 4 per cent., while in 1808—1813 there were none. (*Ib.*)

The North-West Co.

B. *a.* The North-West Company was got up in 1783 by some Canadian * merchants, having its head-quarters at Montreal. It was a most energetic body, and its energy was crowned with success. It employed 500 '*voyageurs*' and, probably, at least 2,000 hunters and traders. In 1821 it was united with the Hudson's Bay Company, merging its name in that of the older body.

General sketch.

Routes.

b. When the goods arrived at Montreal in the spring, the

* During the summer of 1856 there appeared in the Toronto *Globe* two letters signed "Huron," which called the attention of the Canadians, the one to the enterprise of their countrymen as members of the North-West Company, the other to the vagueness and the questionable validity of the charter of the Hudson's Bay Company. They are given in D., pp. 84—91.

canoes laden with them went up the River Ottawa, reached the Georgian Bay *viâ* Lake Neepising, passed up the North Channel and St. Mary's River, coasted the northern shore of Lake Superior, reached Rainy Lake either by the Kahministikwoya route (a. n. 46) or by the Pigeon River route (a. n. 64), and, from Rainy Lake proceeding to the Lake of the Woods and Lake Winnipeg, journeyed on to the great valleys of the Red River,* the Saskatchewan, and the Mackenzie. 47.

Upon the amalgamation of the Companies, the Hudson's Bay route alone was used for the carriage of goods from and to England, and the '*portages*' of the North-West Company's route got out of repair.

c. On Lake Superior, it had important posts at La Pointe,† Grand Portage [see a. n. 64], and Fort William (Hi. vol. i. p. 14). Posts on Lake Superior.

d. Mr. Hind (R. R. p. 202) says that "at or near the various posts along" the Kahministikwoya route there "are found substantial records of far more extensive settlements than now exist and a higher degree of civilization and improvement," "which date from the time of the North-West Company." (See also *ib.* p. 106, and Bal. p. 245.) Works:

a. The extent of the cultivated ground at Fort William is, at present, but 100 acres; in the days of the North-West Company it was 200. "This"—says Mr. Jessop [see a. n. 46, (4.) A.]—"is evident from the number of drains—some covered, and others open — that are now nearly filled up, in the uncultivated portions of" the farm. Tillage, and

* It is sometimes called Red River of the North, to distinguish it from Red River of the South (a tributary of the Missi-sippi, that flows through Louisiana).

† "The great fur-companies had one of their most important stations at La Pointe; more especially the once so powerful North-West Company, which carried on a lively trade from this spot as far as the Polar Seas" (K. p. 2).

47. Again, "the soil of the garden was brought from the foot of the Kah-káhbeka Falls in the time of the North-West Company's glory" (Hi. vol. i. chap. i.).

Again, the delta-island [see VII. 1, 2 (first lines)] opposite Fort William, now for the most "covered with a second growth" (R. R. p. 199) was then completely cleared of its tamaraks and other trees (*ib.*).

road-making.] *β.* Many traces are to be found of the energy of the Company in road-making. In its days there was a good road through Savanne (=swamp) '*Portage*' [see a. n. 46, (1.), I.], now the "dread of the *voyageurs*" (R. R. p. 219; see also *ib.* p. 80, and Bal. p. 246). There was a road too from Pointe des Meurons,* 9½ m. above Fort William, to Whitefish Lake, a little N.E. of Arrow Lake,† a piece of water on the Pigeon River route, and linked to Whitefish Lake by a '*portage*.' This road still "forms a winter-route for half-breeds and Indians." (Hi. vol. i. pp. 32, 217.)

Profits. *e.* With regard to its annual profits,—in the fourth year after its formation it netted £50,000, a sum exceeding the original capital; in the seventh it netted £150,000; and its profits increased each ensuing year, up to the time of the amalgamation. ("Huron"; D. p. 89.)

Relations to the H. B. C. *f.* The rivalry between the two Companies became a feud accompanied by personal conflicts; indeed, Mr. Semple, Governor of the Hudson's Bay Company, was killed in a fray near

* See a. n. 46, (1.), A. *a*, f. n.

Mr. Keating (*Narrative of an Expedition to the Sources of St. Peter's River*) was shown the remains of a winter-road opened by Lord Selkirk [see (2.)] from the Kahministikwoya to Grand Portage.

† A road from Pointe des Meurons to Arrow Lake, steam-boat communication on Rainy Lake, and a road to Red River through the swamps west of the Lake of the Woods are, in the main, the means by which, it is said, Fort Garry (Red River) may be brought within six days of Fort William (Lake Superior) and within twenty-two of Liverpool. (Hi. vol. i. p. 217.)

Fort Garry.* The natives suffered deplorably from the lavish distribution of 'fire-water' by the hostile parties of 'White Men.' Yet the feud was relieved by a frequent interchange of hospitalities, especially Christmas balls.† At length the older Company offered to share with the younger that monopoly to which it had pretended, "and the North-West Company subscribed to the existence of claims or rights, which they had heretofore defied and disputed, fortified by the opinions of such men as Lord Brougham, Sir V. Gibbs, Sir A. Pigot, Mr. Sponkie, and others" ("Huron"; D. p. 90). 47.

C.‡ *a.* The Hudson's Bay Company comprises in its service seven grades. *H. B. C.'s internal economy. Grades in its service.*

1. The 'labourer' is wood-cutter, snow-clearer, trapper, fisherman, or rough carpenter, as occasion requires, and is employed during the summer-months in transporting furs and goods between his post and the nearest 'dépôt' [see *b.* γ (end)].

* The particulars may be found in Bal. pp. 94, 95.

† On one occasion a grand ball, over and above the usual entertainments of that kind, was given by the Hudson's Bay Company to the 'Nor'-Westers,' in order to get the start of them in trafficking with a band of 'Indians,' whose tracks had been observed in the snow by the older Company's scout. Their sleighs started in the midst of the merry dance, overtook the 'Red Men,' and secured the furs. "Late on the following day the Nor'-West scouts reported" the tracks, and "soon a set of sleighs departed from the 'fort'": but, on reaching the 'Indian' camp "after a long day's march of forty miles," . . . "they found all the 'Indians' dead-drunk, and not a skin left."

However, the Nor'-Westers soon had their revenge. Parties of both Companies were out in search of a band of 'Indians.' After exchange of compliments, the Nor'-Westers proposed their lighting a fire and having a dram together. They did so, and, while the liquor passed freely, kept up an amœbean rehearsal of adventures. The Nor'-Westers took care to soon spill their liquor on the snow, and, at length challenging their rivals to a bumper, made them dead-drunk, tied them fast in their sleighs, turned the heads of the dogs towards the Hudson's Bay 'fort,' "started for the 'Indian' camp, and, this time at least, had the furs all to themselves." (Bal. pp. 96—99.)

‡ The authority in this part is Bal. (chap. ii.), who was six years in the H. B. C.'s service.

47. 2. The 'interpreter' "is, for the most part, an intelligent labourer" who has "picked up a smattering of 'Indian.'"

3. The postmaster is "usually a promoted labourer," and is often placed in charge of" a small station.

4. The 'apprentice-clerk' comes out "fresh from school."

5. The 'clerk' is what one of the former grade becomes after five years' service.

6. The 'chief trader' or 'half-share holder' is a 'clerk' who has gone through from thirteen to twenty years' service.

7. The 'chief factor' or 'share-holder' is one who has served the Company a few years more.

Local arrangements: 'departments,'

b. *a.* The Company has, for its own convenience, divided the territories it trades in into four 'departments.'

1. The 'Northern Department' (virtually the north-western) includes the establishments on Rainy Lake and Red River, as well as those north of them.

2. The 'Southern Department' (virtually the central department) contains those at the head of James' Bay [see a. n. 35, (2.)], as well as Lac Seul Fort, Neepigon House, and those along the shores of Lake Superior.

3. The 'Montreal Department' (virtually the eastern 'department') includes the River Ottawa and the region east of it.

4. The 'Columbia Department' (virtually the western) comprises the country west of the Rocky Mountains, including the Oregon Territory, which belongs to the United States, and possessing an agency in the Sandwich (or Hawaii) Islands.

'districts,' and

β. Each 'department' is divided into 'districts,' each of which has its presiding officer.

'forts,' or 'houses.'

γ. Each 'district' contains posts, which are called 'forts' or 'houses.' Most of them are called 'forts,' though the name can scarce apply well to any but Fort Garry and Stone Fort

(both on Red River), "which are surrounded by stone walls with bastions at the corners," while "the others are merely defended by wooden pickets or stockades," indeed "a few, where the 'Indians' are quiet and harmless, are entirely destitute of defence. Some of the chief posts have a complement of about thirty or forty men; but most of them have only ten, five, four or even two, besides" the superintendent. 47.

One of these posts in each 'department' is its 'dépôt.'*

(2.) A. Fort William stands on the left bank of the northern, or main, channel of the three in which the Kahministikwoya ends its course, and is about ½ m. from the mouth. FORT WILLIAM. *Site.*

B. "A grand annual council of the" North-West "Company" (which erected Fort William) "was held here, and we hear traditions of banquets, and crowds of clerks, and armies of hangers-on of all kinds. The place was strong enough to induce Lord Selkirk†, who came up with hostile intent, to take the trouble to bring up with him a field-piece, which he planted on the opposite bank of the river, to make them open their doors." (C. p. 83.) *Past grandeur.*

C. "But all this has now disappeared. The trade has fallen off, the gross receipts being now, they say, only about £600 per annum" (and this, probably, only Canadian 'currency,' and = £480 sterling) . . . "Although the courtyard is surrounded by a palisade, and there is a barbican-gateway, as at the Pic" [Pic House, an H. B. C. post at the mouth of Pic River (see a. n. 69)], "yet these fortifications are not very formidable at present; *Decay.*

* A table (taken from the H. B. C. 'blue book,') of the H. B. C. establishments,— showing their 'departments,' 'districts,' and "number of 'Indians' frequenting,"—may be found in R. R. (pp. 415, 416).

† He built Fort des Meurons on the point (10 m. up the river) to which it gave its name. The remains of this 'fort' and of a road thence to Grand Portage, both of them creations of the energetic founder of the Red River settlement, were shown to Mr. Keating. [See (1.), B. *d.* β. f. n.]

47. the old block-house * behind is falling to pieces, and the banqueting-hall has probably been burnt up for firewood,—at least, we saw nothing there that looked like it." (*Ib.*)

Present importance Position. D. However Fort William is still a post of no little importance.

a. In the chain of British possessions, that stretches across North America, it is the link between Canada proper and the Red River settlement, and still more markedly so than heretofore, now that the Canadian government has laid out the lower part of its valley into 'townships' [see a. n. 46, (4.), C].

Fish: *b.* Again, "it is still a very important fishing-station" (Bal. p. 251).

lake-trout, and *a.* The lake-trout [see XI. f. n. q, and a. n. 77], which are "caught in abundance" "in nets," "sometimes measure 3 f. long, and are proportionately broad" (*ib.*).

whitefish. *β.* "Many hundreds of" whitefish [see XI. (f. n. r, and *passim*), as well as a. n. 77] "are salted there annually for the Canada markets" (*ib.*).

Canoes. *c.* A large† store of canoes [a. n. 51] is kept there, of sizes respectively suitable for Lake Superior or the meres and streams north-west of it. (*Ib.*)

Origin of its employés. E. Among the *employés* of the Company at Fort William one may find not merely Anglo-Canadians, Franco-Canadians, Scottish Highlanders, Irishmen, and half-breeds, but Orkneyans, Norwegians, and Germans ‡ (VII. 1.).

Live stock on farm. F. The live stock comprise horses, sheep, and pigs, as well as fifty cows (see VII., 2, and f. n. d).

* Mr. Jessop says that there were four, and that two of them are still in existence, one of which was formerly used as a prison.

† "Some 70 or 80 were lying here in store" (C. p. 83).

‡ In our visit to the Fort shortly after our arrival off it (see VII. 3), we met a canoe sent out to our steamer. Besides 'Indian' boys, it contained two Germans, and one Orkneyan. The 'interpreter' mentioned in the footnote to a. n. 41 (p. 239) was a half-breed, his father having been a Scotchman.

48.

The Ojibwas and their Neighbours.

(1.) The Ojibwas.
- A. Their names.
  - *a.* Ojibwag, &c.
    - *α.* Various shapes.
    - *β.* Derivation.
  - *b.* Sauteaux, &c.
    - *α.* Various shapes.
    - *β.* Derivation.
- B. Their physical peculiarities.
- C. Their "village" on the Kahministikwoya.
  - *a.* Its general aspect.
  - *b.* The interiors of two wigwams.
  - *c.* The inmates of one of them.
  - *d.* The inmates of the other.
  - *e.* The chief, and his family.
    - *α.* The chief.
    - *β.* His squaw.
    - *γ.* His children.
  - *f.* The mien of these Ojibwas.
  - *g.* The number of the band.
  - *h.* The date of the settlement.
- D. Their situation.

(2.) The situations of their neighbours.
- A. That of the Mohawks (or Iroquois).
- B. That of the Odahwas.
- C. That of the Dakotas (or Sioux).
- D. That of the Crees.
- E. That of the '*montagnais*' (or Tinnè).

(1.) A. *a.* *α.* The best way of writing their tribal name in the singular seems to be Ojibwa (to be pronounced * or written † Odjibwa), the plural being Ojibwag.‡ Chippewa seems to be such a dialectic variety§ as *tcheemahn* is of *jeemahn*, a canoe. THE OJIBWAS. *Names.* Ojibwag, &c.: shapes, and

* C. p. 38. K. (p. 385) speaks of an individual among them named Ojibiwas.

† So I find it in Dr. Schoolcraft's *Oneóta*, p. 82.

‡ Assik. The plural is marked by the suffix of a 'g.' See a. n. 33 (1.) B. *b.*

§ See a. n. 39 (2.), B. *b.*

48. Such designations as Ojibbeways and Chipewyans (Bal. p. 41) are, I need not say, loose modes of writing the name.

derivation. *β.* The word would seem to be an abbreviation of *odjidjida*, = 'a brave man.' *

Sauteaux, &c.: shapes, and *b. a.* The Ojibwas are often called Sauteaux or Sauteurs, and in these words, as well as in the word 'Saut,' from which they are derived, the letter 't' is often preceded by 'l,' the Franco-Canadians, like the inhabitants of the Channel Islands, having retained the French current at the time when they parted from the main stock.

derivation. *β.* The tribe is so called from that branch of it † which is settled at Saut Ste. Marie.

Physical peculiarities. B. They have "a straighter nose, rather greater fullness of face, and less-projecting cheek-bones, than the western 'Indians'" (C. p. 39).

Their "village" on the Kahministikwoya. C. The following (*a.*—*f.*) sections, descriptive of the Ojibwa "village" ‡ on the northern of the two islands comprised by the delta of the Kahministikwoya, are extracted, with but slight alterations in expression and arrangement, from my wife's account, in her journal, of her visit to it.

General aspect. *a.* "The village consisted of about ten wigwams, situated on the bank of the river at short distances from each other. Strange-looking structures were they. They were covered, from the base to the top, with sheets of birch-bark, overlapping each other, and looking very much like sheets of whity-brown paper. They were open at the top, through which the supporting stakes protruded, crossing each other. The entrance of the wigwam was closed by a blanket more or less tattered and dirty. Fish were

* This title "is to the 'Indians' the highest on earth. In order to gain it, they will run to the end of the earth." (K. p. 121.)

† a. n. 28 (4.); XI. f. n. i (p. 110).

‡ R. R. p. 199. I have adopted the term in VII. 1 (end).

drying on the outside of the walls of some of them. Near them, 48.
scattered on the ground, were some bowls containing preparations of meal; one of these bowls had in it a rough wooden spoon, which resembled a miniature shovel.* Almost every wigwam had attached to it several gaunt, wolfish-looking, and surly-visaged dogs. We drove them off; yet their growls and close approaches were anything but agreeable.

b. We entered two of the wigwams. They were not dirty, as far as the small amount of light admitted of one's judging. But, in both, the blanket-door was most carefully closed, and the heat was intense. The beds were heaps of hemlock-twigs,† with blankets or rabbit-skin rugs for coverlets. The ashes on the centre of the floor marked the fire-place.‡ Interiors of two wigwams.

c. In one of these squatted three men and three women. One of the women was employed in mending an old moccasin.§ The men were smoking. The child of one couple came in, the oldest Inmates of one.

* VIII. 3; a. n. 57 (3.), A. The long-established use of bowls and spoons in taking food is observed in Mr. Longfellow's *Song of Hiawatha*, which, like Virgil's *Æneïs* and Sir Walter Scott's *Lay of the Last Minstrel*, is, independently of its poetical beauties, of high value as a careful representation — indeed, a *tableau vivant* — of ancient life.

"Sumptuous was the feast Nokomis
Made at Hiawatha's wedding;
All the bowls were made of bass-wood,
White, and polished very smoothly,
All the spoons of horn of bison,
Black, and polished very smoothly."
(H. xi.)

"Then the generous Hiawatha
Led the strangers to his wigwam,
. . . . . .
And the careful old Nokomis
Brought them food in bowls of bass-wood."
(H. xxii.)

The bass-wood is the American linden (*Tilia Americana*).

† On the hemlock-tree see a. n. 5.

‡ In VIII. (2.) I have described the interior of one of the wigwams at the Mission.

§ a. n. 53.

48. little creature one could behold. It was clothed in a little sheep-skin jacket all in tatters, under which was a little tattered shirt. Its long black hair nearly concealed its face. Both parents seemed very fond of it. They were a good-tempered, bright-mannered, and anything but ugly set: indeed one young woman was quite nice-featured.

Inmates of the other.

d. In the other squatted three women, differently occupied. One of them was taking care of her *pappoose*,* which she placed 'on end,' for our inspection, partly unlacing its bead-embroidered casing. These, too, were a pleasant-looking group, and seemed to enjoy our visit, making remarks to each other in their guttural tongue, which sounded not unlike German.†

The chief, and his family.

e. Outside a third wigwam were the chief, his squaw, and his children. A more hideous and unpleasant-looking set one could not imagine.

The chief.

α. The chief, in shirt and trowsers,‡ lay reclining on the ground, smoking sullenly, barely looking at us, and seeming desirous of shewing us marked indifference. The usual straight long hair straggled down his face. His head was adorned with a dark-blue band of cloth, into which he had stuck a circle of upright feathers. His thin moccasins were wet through, and he looked miserable. This habit of disregarding damp feet is, I am told, the chief cause of consumption being so prevalent among the 'Indians.'

His squaw.

β. The squaw of this man was even uglier than himself. She was dressed in a blue flannel gown and in trowsers of the same material.‡ When she tossed aside her matted black locks, she shewed a face thoroughly furrowed and wrinkled, and literally

* a. n. 50.

† The Ojibwa language "sounded occasionally much like Platt-Deutsch" (C. p. 39).

‡ See a. n. 53.

tattooed with seams. No gleam or smile could be discerned on it. She looked half man, half monkey, as she scraped together scattered pieces of wood and shavings, to feed the fire she had kindled outside the wigwam. 48.

γ. Her two children stood by her. Stupid and cheerless, they did not belie their parentage. The children.

f. I was struck with the total lack of vigour and spirit in the countenance of these 'Indians.' The women were rather the livelier looking. There was not a trace of fierceness and cunning,—except perhaps, in the chief, and, still more, in his squaw." Mien of these Ojibwas.

g. I asked the younger of the two priests at the Mission [a. n. 57] the number of these Ojibwas on the Kahministikwoya, including those who had been 'converted' and seceded from those on the island. His answer was:—"Environ trois cents." "The number of 'Indians' frequenting Fort William (that is of this Ojibwa band) in 1856" is returned in the H. B. C. 'blue book' as 350. Number.

h. It was in the year 1841 that this settlement received the formal sanction of Sir George Simpson, the then Governor of the Hudson's Bay Company (Simp.). Date of the settlement.

D. The Ojibwas are scattered over the region extending from Lakes Simcoe and Kootchi-tching [see a. n. 10] to Rainy Lake and the Lake of the Woods* (R. R. pp. 115, 45). Situation.

This tribe is, *par excellence*, the tribe of Lake Superior.

(2.) The following, on the situations of their neighbours, begins with those in the southeast. Neighbours.

(2.) A. The Mohawks (or Iroquois)† are scattered along Lakes Erie‡ and Ontario, as well as the River St. Lawrence.§ The Mohawks (or Iroquois).

* Some 50 m. N.W. of Rainy Lake.

† The Odahwas call them the Nahdowag (see a. n. 15).

‡ Those on Grand River are more particularly mentioned in a. n. 10.

§ East of them are the Mikmaks.

48. B. There are some of the Odahwa* tribe in Great Mahnitoolin Island [see a. n. 20], and in a village on the eastern coast of Lake Michigan, about 40 m. S.W. of the Strait of Mackinaw.†

The Odahwas.

The Dakotas.

C. The Dakotas,‡ often called the Sioux, are scattered over the region watered by the northern tributaries of the Mississippi.§

The Crees

D. West of the Ojibwas are the Crees.‖

The 'Montagnais' (or Tinné).

E. The wild rocky ranges that form the common water-shed of Laurentian and Hudson's Bay waters are scantily inhabited

* Commonly, but improperly, written Ottawa (Assik.).

† This village is the only trace left of the conquest and consequent occupation of that part of the State of Michigan by the Odahwas of Great Mahnitoolin Island at the beginning of the seventeenth century. After having dwelt on the island at least as far back as the time when the New World was discovered by the Europeans, they then wrested it from a tribe called the Mushkodenshes (the singular form being -densh or -denge, the plural -denshug). They did so in a war declared in consequence of a youth of that tribe having told them, while they sang a lament on their way home, that they had deserved their defeat in a raid made against the Winibigoes, who at that time occupied the region northwest of Lake Michigan. In the year 1830, or thereabouts, they surrendered it to the 'Americans,' and a few years afterwards many of them, naturally enough, returned to the island which had been the home of their ancestors.

(My information about the Odahwas is obtained from Assik.)

‡ 'Dakota' means 'allied' (Hi. vol. ii. p. 153).

Another name of the tribe is Nadouessi. They were heard of under this name by the Jesuit missionaries (Raymbault and Jogues), who reached the Ojibwa settlement at Saut Ste. Marie at the close of September, 1641. (F. and W., Introd.)

"They speak of themselves as the 'Oketi Sakowin' or 'Seven Council-fires'" (Hi. *ib.*).

§ Raymbault and Jogues were told of the ferocity of the Dakotas. They have recently, it is said, given proof of it by their massacre of five hundred White Men in the State of Minnesota, by way of revenge for the non-payment of the annual 'presents,' or yearly recompense for the surrender of their hunting-grounds.

They were also told of that standing feud between the Dakotas and the Ojibwas, which has not yet died out (K. p. 121 and *passim*; R. R. pp. 46, 116). This feud and the fierceness of the tribe are alluded to in H. x.

From the meanings of the words 'Dakota' and 'Oketi Sakowin' they would seem to be a composite tribe.

‖ See a. n. 27 (l.). Much information about them may be found in Hi. and in Bal.

by an ultra-savage people — *Hibernis ipsis Hiberniores*, — whom the half-Europeanized Ojibwas term '*les montagnais*' * or '*gens des hauteurs*.'† 48.

49.

The Tamarak.‡

(1.) Names.
(2.) 'Habitat.'
(3.) Numerousness.
(4.) Height.
(5.) Wood.
A. Characteristics.
B. Uses.§

(1.) This tree is technically termed *Larix microcarpa* (=small-coned larch) or *Larix* ‖ *Americana* (=*American larch*). The '*voyageurs*' call it *l'epinette rouge*, the Crees *waggină-gan* (=the tree that bends), the tribes of the Laurentian lakes *tamarak* or *hakmatak* (Rich. vol. ii. p. 318). Names.

(2.) It is found as far south as Virginia, but there it is confined to the mountains; it grows in the swamps of the Northern States; it ranges all across the continent from New- 'Habitat.

* Perhaps Tinnè [see a. n. 27, (1.)] is an abbreviation of *montagnais*.

† Herr Kohl (K. p. 420) was given an account of them, from which the following is extracted:—"They sleep in the middle of winter on the naked snow, at the most with *un petit brin de sapin* as shelter over it. They live not much better than the beasts, and are as timid and shy. *C'est terrible comme ça mange.* If one of these hunters brings home twenty hares, his squaw throws ten of them into the kettle, and puts the rest on the spit, and they eat them all up. When they have enough, they will eat the whole night and day through. On the other hand they will march five days and nights without eating a morsel. They dress in hare-skins, which they fasten tightly round their bodies; and wear them till they drop off."

‡ Mentioned in VI. 14; VII. 3, 6; VIII. 3.

§ On the use made of its roots see a. n. 52.

‖ Larix (λάριξ) is derived from λᾶρος, 'sweet.' See (5.), A.

49. foundland and Labrador to the Pacific Ocean, and northward to the Arctic circle (*ib.*).

NUMEROUSNESS. (3.) As a general rule, it is thinly scattered through the forest; it is only on the borders of swamps that it is found in multitudes (*ib.*).

HEIGHT. (4.) But there its height is not great (*ib.*). Elsewhere, however, it is sometimes 100 f. high (St. p. 79).

WOOD. *Characteristics.* (5.) A. Its wood is very resinous, and has a delicious scent.* In high latitudes it is very heavy, too much twisted in the grain to be readily worked, but tough and very durable (Rich. *ib.*).

Uses. B. In the construction of his wigwam, the Red Man prefers its wood to that of other trees (K. p. 5). The White Man uses it in ship-building (St. *ib.*).

50.

THE OJIBWA IN THE CRADLE.

(1.) The *tikkinagon* (=the cradle).
(2.) The *pappoose* (=the encased child).
(3.) The *agwin-gweon* (=the bow over the child's head).
(4.) The *apekun* (=the band by which the mother carries the cradled *pappoose*).

THE TIKKINAGON. (1.) The cradle, if one may so term it, is called *tikkinagon*,† ='a little house within a house,' i.e. a little house within the *wigwam* [a. n. 54]. It is constructed thus. A flat board is made of poplar wood, because this wood is light and does not crack or splinter. To this is fastened with *wattap* [a. n. 52] a small frame of thin peeled wood, shaped much after the shape of the child's body, and standing out as the sides of a violin do

* So we found, when, while we were at anchor in Thunder Bay, the 'Indians' supplied us with fire-wood, most of which was *tamarak*.

† So Dr. Schoolcraft writes the word. Herr Kohl writes *tikinagan*.

from the sounding-board. The cavity is filled with a mixture, composed of very fine dry moss, rotted cedar-wood, and a tender wool found in the seed-vessels of a species of reed. 50.

(2.) Immediately after birth, the child is stretched out in this cradle. There is a little foot-board for the feet to rest on. Moss is placed between the heels of a female infant to make its toes turn in;* in the case of a male, the moss is so adjusted as to keep the feet perfectly straight.† It is wrapped in a blanket, and a bandage of cloth, if the mother can get it, is bound round the whole body. The head is always free, and sometimes the arms. So the *pappoose* looks just like a little mummy with a living head.‡ THE PAPPOOSE.

(3.) At a convenient distance above the head, a stiff wooden bow, called *agwin-gweon*, is fastened to the tikkinagon. It serves as a protection to the head,— so much so that you may roll the tikkinagon over as much as you please, without hurting the child. From it hang a multitude of little things, within reach of the child's hands. "I suspect," says Herr Kohl, "that all these things are placed there more for a good omen than as playthings: the moccasins, that the boy may be a good runner; the bow, arrows, and bones, that he may become a famous hunter."§ THE AGWINGWEON.

* Dr. Schoolcraft, who says this, does not state the object of so unnatural a distortion.

† Herr Kohl says that this is done in order to fit the feet for the use of the snow-shoe [a. n. 73].

‡ So wrote my wife of the *pappoose*, which I mention in VII. 7. The father, who was accompanied in his canoe by the mother and an older child, gently handed it up the side of the steamer. Though waked up, it stood the flare of a lantern held close to its face, without winking or crying. It fully bore out what Dr. Schoolcraft says,— viz. that the child "seems perfectly contented, and rarely, if ever, cries." Probably many a White Man would be glad if his 'squaw' adopted the tranquillizing boards and bandages of her Red sister.

§ "A tiny bow and arrow is given to the little *á-bin-ó-jee* (child) as a

50. THE APEKUN. (4.) The band, by which the '*squaw*'* carries the cradled *pappoose* or hangs it up in the *wigwam*, is called the *apekun*.† It is often richly embroidered.‡

51.

THE CANOE OF NORTH AMERICA.

(1.) Its Ojibwa name.
(2.) Its materials.
  A. Those of its skeleton.
  B. Those of its body.
(3.) Different kinds.
(4.) My experience of a small one.
  A. Its capacity.
  B. Its leakiness.
  C. Its 'crankiness.'

OJIBWA NAME. (1.) The Ojibwa name of the canoe, if written in accordance with pronunciation, is *jeemahn* (K. p. 34) or *tcheemahn* (H. vii.).§

MATERIALS *of its skeleton and* (2.) A. What may be termed its skeleton is made of the elastic branches of the white cedar,‖ or, in very high latitudes, of those of the white spruce.¶

plaything. As soon as he acquires strength, he is encouraged to "shoot" at small birds or squirrels" [XI. 1. (5.)]. "The first evidence of success is extravagantly praised; and the object killed, however small, is prepared by the females for a feast, to which the chiefs and warriors are ceremoniously invited." (Sch. I. part II. p. 50.)

* '*Squaw*' is an English corruption of *squeiaw*, = 'a woman.' (Bal. p. 60.)

† So Sch. writes. K. writes *apikan*.

‡ They also embroider the coverlet, and to an extent which is, to them, very costly. Substantially, this note is compiled from K. (pp. 6—9), and Sch. i. (part ii. p. 66).

§ So we have Ojibwa and Chippewa.

‖ On the other names of this tree, its 'habitat,' and other uses of its wood, see a. n. 24, and f. n. *Wattap* [a. n. 52] is sometimes made from its roots.

¶ The white spruce is the *Abies alba* of botany, the *épinette blanche* of the '*voyageurs*,' and the *mina-hik* of the Crees. It is the common spruce of

B. What may be termed its body is made of large rolls of birch-bark [a. n. 27, (1.), f. n.].* These are sewn together with *wattap* [a. n. 52]. To keep the water out, the rosin of the pine is smeared over all the holes of the branches, and all the seams, stitches, and weak parts of the bark.† 51. *Of its body.*

(3.) "There are of course considerable variations in the size and build of the canoes" (K. p. 34). There is the goods-canoe (*canot de charge*)‡ and the passenger-canoe (*canot à lège*). (*Ib.*) Again, some of the latter, being built for the waves of Lake Superior, require four men to carry them; others, being built for the smaller lakes, require but two (Bal. p. 252). There is a still smaller kind, which can be carried by one man, and of which probably K. (p. 174) writes thus:—"when a trio of human bodies are stretched out on the wooden ribs of such a wretched fragile "water-lily" [H. vii.], made of thin birch-bark, without the slightest comfort, no bench or support, not even a bundle of hay or straw, such inconveniences are extremely unpoetical." DIFFERENT KINDS.

(4.) A. That, in which I had a trip§ on the Kahministi- MY EXPERIENCE OF A SMALL ONE.

the New England States and the British Provinces, and its 'habitat' is supposed to extend to the Pacific. It is the chief forest-tree of Rupert's Land. In high latitudes, its age "exceeds 400 years before it shows signs of decay." (Rich. vol. ii. p. 317.) North of Lake Winnipeg, its wood, exclusively, is used "for building purposes, sawing into deals, and boat-building" (*ib.*). *Wattap* [a. n. 52] is often made from its roots.

* This material "is so tough, that a round stone has often been known to smash the ribs of the vessel without breaking the skin" (Simp.).

"Where birch-bark is scarce, a rude canoe is formed of the bark of a spruce-fir" (Rich. *ib.*).

† The foregoing is taken chiefly from K. (pp. 29—32), where may be found a full account of the construction of the canoe, which well illustrates H. vii.

‡ It was in canoes of this kind that the wood was brought to us on the morning after our arrival off Fort William. I accompanied the 'Indians' returning in an empty one, in order to get there a light canoe for the ascent of the river.

§ The subject of VIII.

51. kwoya, was obviously intended for but two inmates. The benches were occupied by the two 'Indian' boys, who paddled it. But little room was left for myself and my companion, a young man of quite the average obesity.

Its capacity.

Its leakiness.

B. The thin birch-bark bottom* of the canoe proved leaky, and we were glad enough to reach the 'clearing' at the Mission [a. n. 57, (3.)]. The boys understood no tongue but Ojibwa. We pointed, however, to the unpleasant amount of water in the canoe, and, on our return, found they had emptied it and put in a doubled roll of birch-bark. But the water still came in.

Its crankiness.

C. And,—what was fraught with more immediate risk, and gave the trip a fresh dash of 'pleasing uncertainty,' — we were, again and again, nearly upset by the recklessness of the boys. I now and then intimated to them that I wished to have some flower† on the margin of the river, and thus became possessed of a specimen of each species. At length, I pointed to a kind of iris. They not only got the one I desired, but persisted in getting every one we passed, and, in so doing, heedlessly ran the canoe at full speed against the trees and snags. In the whirl of the recoil, it was no easy thing to balance ourselves on the 'cranky' craft. It was some time before I could make them understand that I wanted no more than one specimen. I afterwards heard that the 'Indians' make a medical decoction from the iris. Hence, perhaps, it was that irises‡ were preserved in the wigwam which I entered; and hence, too, the boys may have thought that I should like to have all I could get.

* "In our boats the ribs are supported by the keel, from which they stand out like the branches on a tree. But as these canoes have no keel, the *varangues* and *barres* are necessarily tied to a piece of wood," which "runs round the gunwale." (K. p. 30.) For my use of the word 'keel' in VIII. 2, I must claim 'poëtic license.' It is not so lax as that of the Latin *carina*.

† a. n. 46 (1.), A. *h*.

‡ VIII. 2 (end).

52.

WATTAP.

(1.) What it is.
(2.) Its uses.
A. For sewing birch-bark.
B. For fishing-net ropes.

(1.) This word—which I have found spelt *wattap* (C.), *watap* (Rich., and Hi.), *watab* (K.) and *wattape* (Bal.)—is the name given by the Red Man to the roots of certain trees, when split for purposes that will be stated presently. I find mentioned the roots of the *tamarak*,* the 'white cedar,'† the white spruce,‡ and the ground-hemlock (*Taxus Canadensis*).§ WHAT IT IS.

(2.) A. It is used for sewing together pieces of birch-bark,‖ for the construction or repair of canoes¶ or *makaks*.** USES. *For sewing birch-bark.*

B. Again, they make "stout cords out of it, and, for their fishing-nets,†† the ropes often reach a length of fifty yards. These cords last a long time, and resist the influence of water. They can be laid up for two years without deteriorating. If damped, they become as supple as leather. The people here give them a preference over hemp-ropes," because they slip easily through the hands, do not cut the skin, and feel warmer in winter. (K. *ib.*‡‡) *For fishing-net ropes.*

* H. vii.; Hi. vol. i. p. 274, note. On the tree and its other names see a. n. 49.

† K. p. 31.

‡ Rich. vol. ii. p. 317; K. p. 31; C. p. 64. C. (*ib.*) says that *wattap* "is usually said to be spruce roots."

§ C. *ib.* In p. 37 he speaks of the use of pine roots: and so does Bal. (p. 185).

‖ VIII. 2 (p. 70).

¶ Rich., Bal., C., K., Hi.; *ib.*

** Cases for holding maple-sugar [a. n. 58], prepared whortleberries [see a. n. 24], &c.

†† See a. n. 77.

‡‡ "The women," he says, "are always busy in twisting *watab*, owing to the large quantities used." [See XI. p. 112.]

53.

The Garb of the half-Europeanized Red Man.

(1.) *Capote.*
  A. Summer.
  B. Winter.
(2.) Leggings.
(3.) Shirt.
(4.) Head-dress.
(5.) Mittens.
(6.) Moccasins.
(7.) Socks.

Capote. *Summer.* (1.) A. The summer*-*capote* consists either of a blue or grey cloth, or else of a blanket. It reaches below the knees, and is "strapped round the waist with a scarlet or crimson worsted belt." (Bal. p. 43.)

Winter. B. The winter-*capote* is made of smoked deer-skin, which looks very like chamois-leather. It is lined with flannel, or some other thick warm substance, and is edged with fur of different kinds. (*Ib.*)

Leggings. (2.) They make, of various kinds of cloth, leggings,† "which reach from a few inches above the knee down to the ankle. These leggings are sometimes very tastefully decorated with bead-work, particularly those of the women,‡ and are provided with flaps or wings on either side." (*Ib.*)

* "The summer-dress of the 'Indian' is, almost entirely, provided him by the Hudson's Bay Company" (Bal. *ib.*).

† Deer-skin leggings were a part of the ancient costume of the Red Man. (Sch. i.) The only peculiarity that I considered noteworthy in the costume of the Kahministikwoya Ojibwas was their wearing, in one or two instances, red trowsers, made to open at the outside all the way down, and decorated in the leg much as the moccasins.

‡ The other difference between the dress of the men and that of the women, is that the latter wear, instead of a *capote*, a gown "of coarse blue or green cloth" (*ib.*). That of the Kahministikwoya Ojibwas [a. n. 48, (1.), C.] was of a dark blue colour. It is "very scanty in the skirt," and "reaches

(3.) "A very coarse blue striped cotton shirt is all the under-clothing they wear" (*ib.*). 53. SHIRT.

(4.) "They seldom wear a hat or cap of any kind, except in winter, when they make clumsy imitations of foraging-caps with furs,—preferring, if the weather be warm, to go about without any head-dress at all, or, if it be cold, using the large hood of their capotes as a covering"* (*ib.* p. 42). HEAD-DRESS.

(5.) In the winter they wear "fingerless mittens, with a place for the thumb" (*ib.*). MITTENS.

(6.) On their feet they wear *moccasins*, which are coverings "made of brown tanned deer-hide" (K. p. 339), fitting "as tightly as a glove," and "tastefully ornamented with dyed porcupine-quills and silk-thread of various colours;† at which work the women are particularly *au fait*"† (Bal. *ib.*). "In their moccasins,"—says Herr Kohl (K. *ib.*) in a paragraph on the superiority, on various accounts, of *moccasins* to boots and shoes,—"they say they can get along much quicker,† especially over the swamps." MOCCASINS.

(7.) "As the leather of the *moccasin* is very thin, blanket and flannel socks are worn underneath" (except in the short summer),—"one, two, or even four pairs, according to the degree of cold" (Bal. *ib.*). SOCKS.

a little below the knee." The whole costume, however, of both sexes, outside of the *wigwam*, is usually concealed by a blanket. (*Ib.*)

* "The women usually make the top of the blanket answer the purpose of a head-dress. But, when they wish to appear very much to advantage, they put on" a cap consisting of "a square piece of cloth, profusely decorated with different-coloured beads, and merely sewed at the top. They wear their hair in long straggling locks, which have not the slightest tendency to curl, and occasionally in queues or pigtails behind" (Bal. *ib.*). I found some of the men among the Kahministikwoya Ojibwas wearing their 'back-hair' in plaits (VII. 8).

† VII. 8; VIII. 2 (p. 71).

54.

The Wigwam.

The word *wigwam* should be written *wigiwam*, and is derived from *wigiwass*, = 'the birch-tree' or 'birch-bark' (K. p. 333). It is incorrect to apply this name to any dwelling but that covered with birch-bark.* In summer, some of the Ojibwas "have more spacious, lofty, and airy" abodes, "four-sided, having an oblique roof, and covered with shingles. They are not called *wigwams*." (K. p. 12.)

55.

Keetchi-Gahmi Washk.†

(1.) What it is.
(2.) Its use.
(3.) The process.

What it is. (1.) *Keetchi-Gahmi*‡ *washk* is = 'Big-Water bulrush,' i. e. bulrush of Lake Superior. It is the name of "a species of thick reed," which grows in that lake. (K. p. 40.)

Use. (2.) The Ojibwas "form of it very soft and lasting mats, ... with which" they "cover the walls of their wigwams, and which also serve as carpets, beds, and sofas."§ (*Ib.*; cf. p. 381.)

* VIII. 2 (pp. 70, 71). On "the sheltering bark," see a. n. 27, (1.), f. n. In the construction of the skeleton, the *tamarak* is the tree preferred [a. n. 49, (5.), B.].

† This note illustrates VIII. 2 (pp. 71, 72), and XI. (pp. 96, 112).

‡ See. a. n. 33, (1.).

§ Herr Kohl (K. *ib.*) found this matting in the *wigwams* of the Ojibwas of the southern shores of Lake Superior, and I found it in that which I entered at the Mission [VIII. 2]. But it did not meet my wife's eye in the

(3.) They "are the handiwork of the women, and are excel- 55.
lently made. The mode of working is extremely complicated, THE PROCESS.
and the result of considerable thought. The reeds must only be cut at one period of the year, when they have attained a certain ripeness. They are fastened up in small bundles, each of which is boiled in hot water separately for about three-quarters of an hour. Without this process the reeds would become harsh and brittle. Bleaching is necessary to prepare them for colouring. The women manage to produce really very pretty patterns.

"In plaiting them, they take various precautions, like those of the Belgian flax-spinners, who carry on their work in damp cellars in order to give the threads the required toughness. The 'Indians' told me they did not plait these mats in dry and cheerful weather, but on damp and rainy days, else the reeds would become brittle. I lived once in the house of a very industrious mat-plaiter; every night she laid her work out in the dew; next morning she brought it in, and plaited a bit more, till the sun rose too high. I asked her why she did not pour water on it during the day; she said that would turn the reeds black."

two, which she entered, on the delta-island. She observed only hemlock-twigs, with blankets or rabbit-skins as coverlets [a. n. 48, (1.), C. *b.*]. So Mr. Ballantyne (Bal. p. 47) describes "the floor" of the Red Man's *wigwam*, as "covered with a layer of small pine-branches, which serve for carpet and mattrass." However, his acquaintance seems to have been chiefly with the Crees, whose 'habitat' is far to the west of Lake Superior.

56.

The Musquash.

(1.) Characteristics.
(2.) How killed.
(3.) Uses after death.

CHARACTERISTICS. (1.) The musquash or muskrat (*Fiber zebethicus*) abounds in the swamps and rivers of North America, the female having three litters of young in the course of the summer, and producing from three to seven at each litter (Rich. F. B.). It has a peculiar smell, resembling that of musk.* Like the beaver, it builds itself mud-dwellings with great ingenuity. Herr Kohl (K. p. 185), when crossing the Keweena peninsula [a. n. 65], was told "that the loon† lived here with the muskrat, in the same way as the owl does with the prairie-dog. The loon lays its eggs in the '*loges de rat d'eau*,' as the Canadians call them, and they run no risk from the excellent teeth of its little friend."

HOW KILLED. (2.) Musquash-spearing is one of the Red Man's winter-occupations.

USES AFTER DEATH. (3.) Musquash-skins‡ are imported into the United Kingdom to the amount of 1,000,000, and 150,000 of these are again exported; while the imports of beaver-skins amount to 60,000, and the exports to 12,000. The fur resembles that of the beaver, and is used by the hat-manufacturer. The skin is dyed by the furrier, and many cheap and useful articles are made of it.

* The animal from which the musk of commerce is procured is a native of Thibet.

† I.; 11, and f. n. g.

‡ VIII. 2 (p. 72).

57.

The Black-robes.

(1.) This name.
(2.) Their zeal.
(3.) Their 'mission' on the Kahministikwoya.
A. The priests.
B. The chapel.
C. The village.

(1.) The Red Men call the Jesuits 'the Black Robes' on account of their dress.* "Les sauvages," says Charlevoix (Ch. tom. vi. p. 21, note†), "appellent ainsi les Jésuites. Ils nomment les prêtres 'les Colleta Blancs,' et les Recollets 'les Robes Grises.'" THIS NAME.

(2.) The zeal of 'the company of Jesus'‡ has been abundantly shown in the region of the Laurentian lakes. Their *Relations* (Jes.) are very interesting. Herr Kohl (K. pp. 180—183, 305 — 307, and *passim*) often mentions their labours and hardships there in our own times. THEIR ZEAL.

(3.) A. My companion and myself were received very THEIR MISSION ON THE KAHMINISTIKWOYA.

* So an old Ojibwa woman calls them in K. (p. 371). And again, in K. (p. 180), a '*voyageur*' says of one of them:—"He always travels in this solemn garb ("his black robe"), on foot or on horseback, on snow-shoes or in a canoe." The term is often introduced in H. xxii.

† By this foot-note Charlevoix explains how 'the savages'—in re-naming the Missi-sippi (= Great River [p. 193]), after Father Marquette, who discovered it and died on its margin—called it 'the river of the Black Robe,' while the French called it 'the river Marquette.' ("Aujourd'hui les sauvages n'appellent cette rivière autrement que la Rivière de la Robe Noire; les François lui ont donné le nom du Père Marquette.") This name of the Missi-sippi has passed away, like other names conferred on American localities by the French of that age [see a. n. 45 (end), 80]; but the name of this great missionary is attached to the shipping-port of the rich iron-mines on the southern coast of Lake Superior.

‡ V. 8 (p. 36), XII. 6 (p. 123).

57. kindly by those of the Kahministikwoya 'mission.'* They gave us each a large† bowl of tea sweetened with maple-sugar [a. n. 58], a pleasant assuagement of the thirst caused by exposure to the noon-tide glow of the July sun. The elder spoke English, the younger‡ French only.

The oriesta.

The chapel.

B. In the chapel, which I visited on my way from the small group of wigwams to the mission-house, the usual concentration of ornament at the altar was all the more conspicuous from its contrast with the plainness of the building in every other respect.§ The only decorations of the walls were some cheap French coloured prints of the closing scenes of the Gospels. In a side-chapel there was a list of those who had received their 'first communion' on the 14th day of the previous March. It contained four male and six female names.

The village.

C. The mission-house is the nucleus of what Mr. Hind (R. R. p. 201) calls, in his summary, "the village of the Mission." He heard that it consisted of "from thirty to thirty-five houses, substantially built of wood, and in their general arrangement and construction far superior to the log-houses of Canadian pioneers in the forest. Many of them were surrounded with gardens — a few of which were in a good state of cultivation, and with some small fields fenced in with post and rail."‖ (*Ib.*) I well recollect the charming look of the place itself, to say nothing of the luxuriant forest in which it is, as it were, set, and the grand scenery that surrounds it.¶

* VIII. 2 (p. 70). Its full name is 'the Mission of the Immaculate Conception.' It is about 3 m. up the river.

† VIII. 3; a. n. 48, (1.), C. *c.*

‡ a. n. 48, (1.), C. *g.*

§ VIII. 2, 3 (pp. 70, 72).

‖ See a. n. 46, (3.), B., and (4.), B.

¶ A Franco-Canadian (named Lambert), who lived in one of these little farm-houses, and had sometimes accommodated military men and other gentlemen, offered to board and lodge my wife and myself at 6 dollars (=£1 4s. sterling) per week. I mention this for the benefit of our 'vacation-tourists.'

58.

Maple-sugar.

Sugar is made in North America, during March and April, from the boiled sap of the sugar-maple.* The most saccharine trees are those which grow in a stony soil and on hills exposed to the east and the south. A cold and dry winter is particularly favourable to the production of sugar, and the best run of sap is got when a sunny morning has followed a frosty night. The tree will often yield fifty gallons of sap, or more; four pounds of sugar is its average product.†

The Red Man extracted sugar from the sugar-maple long before the discovery of America by the White Man, tapping the tree with a long stone, hollowed out, and pointed at the end. The knowledge of the art is attributed to the mythical being, who is the Red Man's Prometheus.‡ Sugar-making gives occasion to "a sort of 'Indian' carnival" (Sch. i., part ii., p. *55*).

* The presence of the sugar-maple (*Acer saccharinum*) is a sure sign of a good soil. Its wood, as well as that of the 'rock-maple,' the 'curled,' and the 'bird's-eye,' is in high esteem for cabinet-work, and affords excellent fuel. "Its ashes are rich in alkali, and furnish most of the potash made in" Canada (St. p. 78). Its leaf has, in the 'fall,' a singularly rich golden hue, very conspicuous among the glowing colours then changefully assumed by the American forest, after the manner of the dying dolphin.

† Further information may be got from the following sources:—on the process by which 'grain-sugar' is made, from Mrs. Traill's *Backwoods of Canada* (one of Knight's shilling-volumes);—on the preparations called 'cake-sugar' and 'gum-sugar' (or 'wax-sugar'), from K. (pp. 323, 324);—on the subject in general from K. C. (vol. i. pp. 290—294), and from a paper by M. Valentin de Courcel in the *Bulletin de la Société d'Acclimatation* for February, 1861.

‡ See a. n. 39 (p. 235).

59.

McKay's Mountain.

(1.) Description of it.
(2.) The view from the top of it.
(3.) An ascent of it.

DESCRIPTION. (1.) An irregular *plateau* * follows the trend of the coast from the mouth of Pigeon River† toward that of the Kahministikwoya. On approaching the latter, it takes a rather more northerly direction, diverging from the shore of Thunder Bay, to give place to the rank verdure of the delta, whose tamaraks, aspens, and willows contrast well with the darker green of the pines of its sloping undercliff and the brilliant red of its long perpendicular wall of greenstone,‡ which is "composed of basaltic columns as regular as those of Staffa" (F. and W. part I. p. 19). The ridge terminates abruptly in a grand 'bluff,'§ that towers above the Kahministikwoya, rising 1,000 f. above Lake Superior and 1,600 f. above the ocean. This 'bluff' has received the name of McKay's Mountain.

VIEW FROM TOP. (2.) A traveller, whose account of an ascent of this height will be given presently, says that the view from the top is "most magnificent." It comprises the luxuriant valley of the winding Kahministikwoya, Thunder Bay with its picturesque islands, and the grim range of Thunder Mountain; while the horizon is bounded toward the northwest by the ridge that divides the tributaries of the St. Lawrence from those of Hudson's Bay, toward the southeast by the vast expanse of Lake Superior.

* "Sugar-maple, and large 'white pines' fit for spars, on these hills" (Bay.). Compare a. n. 46, (3.), C., and (4.), C.

† See a. n. 64.

‡ See VI. 12 (p. 51).

§ See VIII. 3 (p. 73).

(3.) Mr. Jessop, of Oshawa (a village on Lake Ontario),* made his way to its summit on the 13th of May, 1859, and gave an account of the excursion in a letter to the *Oshawa Vindicator*, extracts from which have been already given.† He and seven other Canadians had "resolved to find their way across to the Pacific, or, at least, to Fraser River," and were encamped on the southern bank of the Kahministikwoya, a little more than 1 m. from Fort William, awaiting the break-up of the ice on Great Dog Lake.‡ 59. AN ASCENT OF IT.

He started at 11.30 a.m. At the Mission he engaged a guide. They plunged into the forest, and soon encountered a swamp from 2 to 3 f. deep. This, and several small streams, had to be crossed before they reached the foot of the mountain. "The ascent, for some 300 or 400 f., was very difficult, on account of the great depth of snow. After reaching the first plateau and taking a short rest, we," says Mr. Jessop, "started off for the second, which appeared to be a most formidable undertaking. The guide, in order to avoid a circuitous route, determined to scale several feet of the almost perpendicular rock. After getting part of the way up, he shouted for me to go farther round. This, however, I would not do, unless he could get down again to fifteen or twenty inches of a shelf, upon which I stood. He found this to be impracticable: so I commenced to [*sic*] follow him. I soon, however, wished myself down again, but too late. I dared not look over my shoulder from the giddy height, but was obliged to cling to the wet loose pieces of rock, and continue my ascent. After a few minutes — which seemed almost an age, as one misstep would have precipitated me down several hundred feet among the broken fragments of rock on the first

* It is in the same 'township' [a. n. 7] as Windsor.

† See pp. 56, 255.

‡ See p. 251.

59. *plateau* — I reached a safe shelf on the side of the cliff, after which the ascent was comparatively easy to the second. The guide here started a fire. We then ascended the third and last eminence, which was not at all difficult." "The ascent occupied an hour."

In "our descent, we had frequently to leap across cracks in the rock 3 or 4 f. in width, with the sides beautifully smooth and quite perpendicular to the depth, some of them, of 100 or 150 f. One breach in the rock on its summit is 15 or 20 f. in width, with tremendous blocks piled one on top of the other, presenting a most imposing and picturesque appearance. The snow on the summit and sides was from 3 to 4 f. in depth. The guide took a different route in descending, which was much easier, though further round. Our path was entirely covered with snow, upon which we slid 20 or 30 f. at a time, and only stopped ourselves by catching hold of the shrubs in our track. In this way we reached the bottom." The descent occupied "about twenty-five minutes. We were obliged once more to cross the 'creeks' and marsh; and I arrived at our camping-ground about 8 p.m."

60.

The Kah-káhbeka Falls.

(1.) River-banks.
(2.) Distance from the river's mouth.
(3.) Height.
(4.) Breadth.
(5.) Description.
(6.) Causes of peculiarities.
(7.) Name.

River-banks. (1.) At the foot of the Kah-káhbeka Falls,* the left bank of

* I allude to this cascade in VII. 1 (p. 55).

the Kahministikwoya * is 160 f. high, more than 100 f. of which are perpendicular.† On the right bank, the '*portage*'-path, which is ¾-m. long, "winds round the steep of a bold projecting escarpment, 91 f. in altitude, and nearly ½ m. from the falls."‡ 60.

(2.) The distance of this cascade from the mouth of the Kahministikwoya is about 30 m. by the canoe-route [a. n. 46], which follows the windings of the river; while it is 17 m. 'as the crow flies.' § DISTANCE FROM THE RIVER'S MOUTH.

(3.) In August, 1857, Mr. Dawson, the surveyor of the Red River exploring-expedition, ascertained, by levelling, that its altitude was 119·05 f. ‖ (R. R. p. 204.) HEIGHT

(4.) Its breadth "is about 150 yards" (C. p. 85). BREADTH.

(5.) "The stream comes foaming over a shallow bed, thrown up in jets of spray, like the rapids at Niagara" (*ib.*). It is then "compressed" (*ib.*), and "precipitates its yellowish-brown" ¶ waters over a sharp ledge into a narrow and profound gorge" (Hi. *ib.*). "Where the descending sheet is less broken" than elsewhere, "the rich umber colour ¶ of the stream" [*ib.*] "tinges the foam half-way down" (C. *ib.*). "About the middle of the descent, a beautiful rainbow, at the time of" Sir George Simp- DESCRIPTION.

* a. n. 46, (1.), A.

† R. R. p. 203; Hi. vol. i. p. 36.

‡ R. R. *ib.*

§ A trip to it from Fort William has been made in the course of one day. In the summer of 1859, a party, in a canoe paddled by seven 'Indians,' started at 1 a.m., and returned at 7 p.m. They accomplished but 2 m. in the hour in the ascent of the rapids; but in their way back the "canoe, with scarcely any effort of the crew, dashed down the current at the rate of 8 or 9 m. an hour."

‖ Former estimates ranged from 115 f. to 130 f. Indeed, the height has been stated by travellers to exceed that of the Niagara Falls (Simp. and Bal.), of which the 'American' is 163 f. high, and the Canadian 154 f. However, it has been diminished, both above and below, by the fall and accumulation of fragments of rock.

¶ See a. n. 46 (p. 247).

60. son's "visit, spanned the churning water, contrasting sweetly, at once, with the white foam, the green woods, and the sombre rocks" (Simp.). The cascade consists of "two horseshoe-shaped falls, divided in the middle by a perpendicular chimney-like mass of rock some feet square, the upper part of which has been partly turned round on its base.

The distinguishing feature of these falls is variety. In the first place, each of the two side-falls has worn out for itself a deep semicircular chasm, which, with the fact of the cliff projecting from below, gives the appearance of two horseshoes joining in the middle, as if two separate streams had happened to come together here. This peculiar conformation throws the masses of water together in the middle, where they are thrown up again by the resulting force, as if shot out by a cannon. The turmoil is farther increased by projecting rocks (perhaps piles of fragments from above), which, on the right particularly, shoot the water inwards towards the centre, at right angles with the course of the river. Then the sharp shelves, which project, especially on the right side, through the falling sheet, cause a succession of little falls in the face of the great one.*

CAUSES OF PECULIARITIES.

(6.) All these peculiarities are due, no doubt, to the nature of "the 'rock,'" which "is of clay-slate, † dipping two or three degrees southward, that is, from the" cascade, "and not being underlain by softer strata, as at Niagara." Hence "its recession is not regular, but depends on the accidental dislodgement of blocks on the edge, by frost, collision of ice, &c., and the blocks again, when fallen, are not so readily decomposed or removed. Hence also the shallowness of the channel below." (C. *ib.*)

* Mr. Hind (Hi.) gives a chromoxylographic view of the falls, and Mr. Cabot (C.) a lithographic.

† See a. n. 46 (p. 254).

(7.) Mr. Cabot (C. *ib.*) says the name* "was explained by some of the men to mean 'straight down,' i. e. falls *par excellence*, it being the most considerable waterfall in this region." The name 'straight down' would well distinguish this cascade from the Falls of Little Dog River,† which would seem, from Mr. Hind's view of them, to be a series of sloping cataracts. 60. NAME.

Mr. Hind (Hi. *ib.*) says that the word means 'cleft rock.'

61.

THE FAIRIES OF LAKE SUPERIOR.

(1.) Their name.
  A. Orthography.
  B. Meaning.
    a. '*Puk.*'
    b. '*Wudj.*'
    c. '*Ininees.*'
(2.) The superstitions about them.
  A. Accounts.
    a. Dr. Schoolcraft's.
    b. Herr Kohl's.
  B. Origin.

(1.) A. Dr. Schoolcraft (Sch. H. L. p. 299)—in a tale, which is the basis of my "story," entitled **Leelinau and the Puk-wudjinees** (IX.)—writes their name 'Pukwudjinees' and 'Pukwudjees.' In the vocabulary of *The Song of Hiawatha* it is written 'Puk-Wudjees' and 'Puk-Wudg-Ininees.' The latter of these two forms is, I apprehend, the correct one of the name in full. NAME. *Orthography.*

* I have found it written "Kah-káhbeka" (C.), "Ka-ka-beka" (Hi.), and "Kackabecka" (Bal.). I have followed Mr. Cabot. He does not differ from Mr. Hind, and in this case, as well as in others, he carefully marks the pronunciation.

† See a. n. 46 (p. 251).

61. *Meaning.* B. *a.* In this vocabulary* the word is said to mean 'little wild men of the woods,' or 'pigmies.' If the former of these two interpretations is to be considered a literal one, I find, upon analysis, that 'wild' must be a translation of '*puk*.' If this be the meaning of '*puk*,' that word appears very appropriately in the compound *Pau-Puk-Keewis*, which is the name of that wild character, who plays a prominent part in *The Song of Hiawatha* (H. xi., xvi.).† It reminds one of Shakespeare's "*Puck*," and of the German word *spuk* or *spuck*, all of which are probably derived from the German *pochen*.

'Puk.'

'Wudj.' *b.* But '*wudj*' (or '*wudg*') means 'mountains,' not 'woods.' In a vocabulary of the dialect of the Ojibwas of Sant Ste. Marie, Dr. Schoolcraft (Sch. I.) gives *wudjoo* as an equivalent for 'mountains.' *Wudchue*, a cognate form,‡ is the rendering of 'mountains' in Eliot's translation of *The Book of Job* (xxxix. 8), among the other Scriptures, into the tongue of the Massachusetts 'Indians.'§ And this interpretation is corroborated by the fact that "the Pukwudjinees" "had one of their most noted places of residence at the great sand-dunes" [a. n. 62] of Lake Superior (Sch. H. L. *ib.*).

'Inineeş.' *c.* With regard to the rest of the compound, *inine* is = 'a man,' and *ininees* is = 'a little man,' *ees* being one of the suffixes ‖, which, in the Ojibwa tongue, denote a diminutive form (Sch. I., part i., p. 380).

* I have already [a. n. 39 (2.), A.] said that Dr. Schoolcraft's writings are Mr. Longfellow's chief authorities.

† Some of his doings are mentioned in a. n. 39 (5.), B. *b.*, and in a. n. 62 (3.), B.

‡ See a. n. 48 (1.), A. *a. a.*

§ This translation (El.) was published in 1661, 1663, 1685. Its author, who has been called 'the Apostle of the 'Indians,'' had spent thirty years among them as a Christian missionary, having left England in 1631. From it Dr. Schoolcraft (Sch. I., part i., p. 284) gets a valuable vocabulary.

‖ There are four of these suffixes,—viz. *-ays*, *-ees*, *-os*, and *-aus* (Sch. *ib.*).

(2.) *A. a.* "The Pukwudjinees, or fairies of Lake Superior" — as Dr. Schoolcraft (Sch. H. L. *ib.*) terms them — play a part in Mr. Longfellow's *Song of Hiawatha*, killing with pine-cones Kwasind, the strong man, after he has been stupefied by the war-clubs of the host of Nepahwin, the Spirit of Sleep (H. xviii.). I suspect, too, that the pretty legend, which appears in that poem under the title of *The Son of the Evening Star* (H. xii.), may have sprung from an attempt to account for their origin. The "Little People," with whom that legend ends its metamorphoses, can scarce be other than

61. SUPERSTITIONS Accounts Dr. Schoolcraft's

—"the pigmies, the Puk-Wudjies,"

whom they are said to resemble. Indeed, what Mr. Longfellow says of their dances and "happy voices" would seem to be taken from that account of the doings of "the Puk-wudjinees, or fairies of Lake Superior," which Dr. Schoolcraft gives in the little book just referred to (Sch. H. L. *ib.*).

b. The same imaginary beings are thus spoken of by Herr Kohl (K. p. 365): — Herr Kohl's

"The 'Indian' fancy, like that of the Scandinavians and other nations, created a dwarf-like race by the side of the cannibal giants. They believe that these pigmies, though not visible to all, still really exist; and they populate all the forests with them. It seems, too, as if these 'Indian' pigmies had even guns; for many a time I was told that a hunter, in walking through the forest, had heard a little snapping shot, only explicable by the fact that a hunting pigmy had just passed close by him. These dwarfs, too, have delicate little canoes like the 'Indians,' and glide over the lakes and rivers. Some 'Indians' have so sharp a sight, that they can distinctly see them moving

The first of these appears in 'Minnis-sys,' = 'little island' [see a. n. 76 (2.), C. *b. a.*].

61. along in the reeds and" in the "narrow channels between the broad leaves of the water-plants."

Origin. B. Perhaps the superstitions about the Puk-Wudj-Inînees—who are probably no other than 'the Little Spirits' * — may be, in a great measure, attributed to the phenomena of the *mirage* [a. n. 66], the marvels of which would be considerably exaggerated by the lively imagination of the Red Man.

62.

The great Sand-dunes of Lake Superior.

(1.) Names.
  A. Ojibwa.
  B. Franco-Canadian.
(2.) Description.
(3.) Superstitions about them.
  A. About their fairies.
  B. About their origin.

NAMES. (1.) A. The Ojibwa name of these sand-dunes is *Naygow Wudjoo*† ('sand hills').

Franco-Canadian. B. The Franco-Canadian is *Le Grand Sable.*

DESCRIPTION. (2.) "'The *Grand Sable*' possesses a scenic interest little inferior to that of 'the Pictured Rocks.'‡ The explorer passes abruptly from a coast of consolidated sand to one of loose materials," but of greater altitude. "He sees before him a long reach of coast, resembling a vast sand-bank, more than 350 f. in height, without a trace of vegetation. Ascending to the top," he observes "rounded hillocks of blown sand, § with

* a. n. 81; a. n. 72 (1.), B. *b*; a. n. 36 (2.), B.

† See a. n. 61 (1.), B. *b*.

‡ a. n. 32.

§ Dr. Schoolcraft (Sch. i., part i. p. 168) says that "these elevations are found to rest on beds of clay, loam, and gravel, of compact structure, and to

occasional clumps of trees, like oases in the desert." (F. and W. part ii. p. 131.) 62.

(3.) A. These sand-dunes are supposed to be a favourite haunt of the Pukwudjinees (Sch. H. L. p. 299). "There was a group of pines in that vicinity" — one of the "clumps" just mentioned — "called the *Mahnitoo-Wac*,* or Spirit-Wood, into which they might be seen to flee on the approach of evening: and there is a romantic little lake on those elevated sand-hills, — not far back from the Great Lake, — on the shores of which their tracks could be plainly seen in the sand" (*ib.*).† SUPERSTITION *About the fairies.*

B. A legend about the origin of these sand-dunes appears in Mr. Longfellow's poem. Pau-Puk-Keewis ‡ is there (H. xi.) described, as creating them, *About their origin.*

> "When, among the guests assembled,
> He so merrily and madly
> Danced at Hiawatha's wedding." (H. xvi.)

63.

The yellow Violets of Canada and the Classics.

(1.) That of Canada.
(2.) That of the classics.

(1.) The yellow violet, which I have introduced (in IX. 8) as one of the flowers in Leelinaw's wreath, is the 'downy yellow violet' (*Viola pubescens*). THAT OF CANADA.

be only buried beneath a coating, or upper stratum, of loose yellow sand, which has been manifestly washed up by the waves, and driven landward by the winds."

* A town on the western coast of Lake Michigan is so named.

† This passage is at the beginning of that tale which is the basis of my account (in IX.) of the "Pukwudjinees," and of their luring away a beautiful Ojibwa maiden. The "story" is placed where it is, *à propos* of "the forest primæval" (Mr. Longfellow's *Evangeline*) and the approach of evening.

‡ See a. n. 39 (5.), B. *b.*, and a. n. 61 (1.), B. *a.*

63. THAT OF THE CLASSICS. (2.) That of Cicero and Pliny, of Theocritus, Virgil, Horace,* and Ovid, is the 'twoflowered violet' (*Viola biflora*), which inhabits the Alps, Southern Europe, and Siberia.

64.

THE PIGEON RIVER ROUTE FROM LAKE SUPERIOR TO THE RED RIVER SETTLEMENT.

(1.) Description.
A. Within the Laurentian basin.
B. Beyond the Laurentian basin.
(2.) Advantages.
(3.) When used.

DESCRIPTION. *Within the Laurentian basin.* (1.) A. Pigeon River† is the first link in this route. Within the Laurentian basin, the streams and lakes are shallow, and the '*portages*' are long, rugged, and hilly, consisting, in the aggregate, of about 16 m. of land-carriage.‡ Four of the seventeen '*portages*' are avoided by what is called the Grand Portage. This is a road, about 8¼ m. long, from Grand Portage Bay,§ the site of a small settlement, to a point on Pigeon River, 1 m. above the great cascade. Here stood "Fort Charlotte, for many

* Followed by Petrarch (*Son.* i. 186).

† There is a bar at the mouth, with 9 f. of water over it (Bay.). The river runs through a deep gorge from 15 to 20 f. in width. At a distance of 1¼ m. from the mouth, the first fall occurs. Here the river, 75 f. wide, makes a perpendicular descent of 60 f. Above this point, it flows between slate hills. several rapids occurring ¾ m. from the great cascade, and a small cataract ¼ m. further. About 1¼ m. beyond, a perpendicular fall of 19 f. is caused by a dyke of greenstone, bearing east and west. Then comes a rapid, which produces a fall of 11 f. in a distance of 120 f., the stream here rushing between hills 300 or 400 f. high. This part of the country is timbered with poplar, spruce, and birch. Above these falls and rapids, the river exhibits nothing worthy of note. (R. R. p. 193.)

‡ Mr. Gladman, R. R. (p. 70).

§ X. 4. Here Captain Kennedy [see III. f. n. a] landed with the first Red River mail, bought a canoe, and started.

years the most important post of the North-West Fur Company" * (R. R. p. 193). The ridge, which sends down waters to Hudson's Bay as well as the Gulf of St. Lawrence, is short and steep. 64.

B. Within a short distance of the other side of the ridge, there are numerous picturesque falls. Beyond, Mr. Gladman "found the whole line of communication to be very good indeed, being a succession of small lakes connected by small streams and sixteen short '*portages*,' all" of which might be "easily improved, and which, in the aggregate, do not occasion much more than 2 m. of land-carriage." *Beyond the Laurentian basin.*

(2.) The Pigeon River route, — which unites with the Kahministikwoya route [a. n. 46] some 20 m. east of Rainy Lake, † — not only has the advantage of being the shorter of the two, ‡ but the lakes and streams through which it passes, beyond the Laurentian basin, have a greater body and depth of water. § ADVANTAGES.

(3.) This route was used by the North-West Company ‖ WHEN USED.

* See a. n. 47 (1), B. (especially *c.*).

† The circuitous canoe-route, from the eastern shores of Rainy Lake to Fort Garry (Red River), is about 430 m. long. It passes through some very fine scenery, especially in the descent of Winnipeg River. (For particulars see R. R. (especially Mr. Hind's report), or Hi. vol. i.)

‡ Mr. Hind is inconsistent in his statements, with regard to (1.) the length of the Kahministikwoya route, and (2.) the comparative shortness of the Pigeon River route.

(1.) In the introduction to his report (R. R. p. 145) he gives 669 m. as the length of the Kahministikwoya route, while the statements about parts of it, which occur in the course of his report, make it about 692½ m.

(2.) He represents the Pigeon River route as the shorter, now (*ib.* p. 238) by 41 m., now (*ib.* p. 195) by 43 m., and now (Hi. vol. i. p. 94) by 56 m. I suppose this last statement is the correct one, as it appears in the work that is, virtually, a revised and enlarged edition of his 'reports' of the Red River and Saskatchewan expeditions.

Mr. Gladman (R. R. p. 70) reached Lake Superior by the Pigeon River route about seven days and a half after he left the point at which it diverges from the Kahministikwoya route.

§ R. R. p. 194.

‖ See a. n. 47 (1), B. (especially *b.*).

64. down to the year 1803, when the Kahministikwoya route was adopted.

65.

The Keweena Peninsula.

(1.) Its name.
(2.) Its formation.

NAME. (1.) A. *Ke-weena* (K. p. 175) is an abbreviation of an 'Indian' word variously spelt in books and maps. Messrs. Foster and Whitney (F. and W.) say that this word was pronounced by their 'Indians,' *Ki-wi-wai-non-ing*, and means 'a *portage*,' or 'a place where a *portage* is made.' According to Herr Kohl (K. p. 176) the word should be written *Kakiweonan*, and is derived from *nin kakiwe*, = 'I march across a country.'

This name of the peninsula originates from the chain of waters by which "the tedious and dangerous navigation round" the peninsula is avoided (K. *ib.*) and some 80 or 90 m. are saved (F. and W.).

FORMATION. (2.) This peninsula ends in an abrupt headland that rises 800 f. above Lake Superior. Its backbone consists of a range of trappean hills, which intersect the sandstone. They are nowhere more than 12 m. wide or 900 f. high. The Keweena peninsula is the most prominent of that series of corresponding projections in the northern and southern shores of Lake Superior, which are, as it were, gigantic landmarks of the geological history of the lake. Professor Agassiz (*Lake Superior**) gives a map, especially illustrating this characteristic of a body of water, that is, in so many respects, the most interesting of all on our globe.†

* See the Table of Abbreviations, under the heading "Ag."
† See a. n. 78.

66.

The *Mirage*.

(1.) Its cause.
(2.) Its Ojibwa name.
(3.) Instances of it.

(1.) The phenomenon called *mirage* is caused by the difference between the temperature of the air and that of the water.* CAUSE.

(2.) The Ojibwas call it *ombanitewin*, = 'something that rises and swells in the air,' while *ombanite* is = 'there is a mirage around.' † OJIBWA NAME.

(3.) It is commoner on the Laurentian lakes than on the Atlantic coast, scarce a summer-day passing without it.* Thus Messrs. Foster and Whitney saw in the sky an inverted image of a height in the centre of the Ke-weena peninsula, long before that height was visible. Again, the singular pair of heights ‡ between Black Bay and the main expanse of Lake Superior "would at one time appear like hour-glasses, and at another like craters, belching forth long columns of smoke, which gradually settled around their cones. Thunder Cape assumed shapes equally grotesque,—at one time resembling a huge anvil, with its handle projecting over the lake, at another appearing as though traversed from summit to base by an immense fissure."* Herr Kohl,† when he had crossed the Ke-weena peninsula [a. n. 65], and was making for L'Anse, saw "a tall bluish island, with which the *mirage* played in an infinity of ways. . . . At times" it "rose in the air to a spectral INSTANCES

* F. and W., part i., p. 55.
† K. p. 188.
‡ V. 4 ; a. n. 39 (5.), A., *a*.

66 height, then" it "sank again and faded away; while at another moment" he "saw islands hovering over one another in the air." "The refractions, which sometimes take place in summer" on Lake Ontario, "are exceedingly beautiful. Islands and trees appear turned upside down; and the white surf of the beach, translated aloft, seems like the smoke of artillery blazing away from a fort."* A particularly fine one was seen in August, 1856, from the deck of a steamer which was going from Niagara to Gennesee River. It occurred just as the sun was setting. The sky was overcast with such a thick haze as precedes a storm; and the inverted images of twelve vessels — with the full outlines of the rigging, as well as the sails and other parts — were most distinctly visible on the darkened background.†

The first *mirage* we saw occurred, when, after entering Lake Superior, we approached Whitefish Point [a. n. 30 (4.)]. A blue coast stretched along the horizon in front of us. Surprised, I referred to Bayfield's accurate chart (Bay.), and found, as I expected, no land so near in that direction. The pilot told me it was *mirage*. Probably it was a refraction of *Le Grand Sable* [a. n. 62]. Another ‡—exhibiting, probably, refractions of the lofty heights of St. Ignace Island [a. n. 38] and the neighbouring coast — occurred, when the dense fog, that long enveloped us [a. n. 37], was clearing off, and we were making for Thunder Bay. A third § — presenting very striking imagery — occurred on our way from Grand Portage Bay to Saut Ste. Marie.

* D. p. 220.

† The substance of an account given in the Lockport (N.Y.) *Journal*, and quoted by D. (*ib.*).

‡ See V. 13 (end).

§ See X. 6.

67.

BAGGATIWAY.

(1.) The ball.
(2.) The racquet.
(3.) The game.
  A. Description.
  B. Similarity to hockey.
  C. Estimation.
  D. Names.
    a. Ojibwa.
    b. Franco-Canadian.

THE BALL. (1.) The ball is made of white willow, cut quite round with the hand, and decorated with carvings of crosses, stars, and circles.

Sometimes it is made of baked clay, covered with raw deer-hide.

THE RACQUET. (2.) The racquet is from $2\frac{1}{2}$ to 4 f. long. It is carved out of a white tough wood, and one end is bent into a ring some 4 or 5 inches in diameter. In this ring there is a network, made of raw hide or sinews of the deer or the buffalo.

THE GAME. (3.) A. The game is played by two opposite parties. It is a common thing for the men of one village to play against those of another. Two stakes are placed at some distance apart, and the game begins midway between them, the object of each party being to drive the ball beyond the stake in the rear of the other party. The game commences by one of the old men throwing the ball into the air, every player endeavouring to catch it on his racquet and drive it in the desired direction.* *Description.*

* The foregoing is compiled chiefly from Sch. I. (part ii., pp. 78, 79), and slightly from K. (pp. 88, 89).

The game would seem to be introduced, under the name of "ball-play" (the only name in Sch. I. and in K.), by Mr. Longfellow (H. xi.), as one of those in which Pau-Puk-Keewis was skilled.

67. *Similarity to hockey.* B. In fact, the game is just like the English game called 'hockey,'*— with the exception of the Red Man's refinement in the use of a racquet instead of a plain stick.

Estimation. C. "Great ball-players, who can send the ball so high that it is out of sight, attain the same renown among the 'Indians,' as celebrated runners, hunters, or warriors" (K. p. 89).

Names. Ojibwa. Franco-Canadian. D. *a.* The Ojibwa name† for it is *baggatiway* (He.‡).

b. The Franco-Canadian is *le jeu de la crosse*,§ on account, apparently, of the racquet with which it is played.

68.

The Red Man's Removal from the Scene of his Bereavement.

In the tale, which is the basis of Canto XI., Dr. Schoolcraft (H. L. p. 265) says that the injured husband, after killing and burying the faithless squaw, "took down the lodge, and removed with his two sons, to a distant position." ‖

Herr Kohl (K. p. 106) found this removal from the scene of bereavement customary among the Ojibwas of the southern

I do not think I have erred in making little boys amuse themselves with a semblance of it [XI. i. (2.), (4.), (5.)], for I believe that the amusements of the children of the Red Man are, in miniature, those of adults. Dr. Schoolcraft (H. L. p. 265), in the tale which I paraphrase, says that they "usually diverted themselves within a short distance of the lodge."

* The 'shinty' of Scotland and 'hurley' of Ireland.

† In his 'report' (R. R. p. 231), Mr. Hind,— while speaking of the game, as being played by the Ojibwas of Rainy Lake,— leaves a blank for its name; nor does he in his book give it in that place (Hi. vol. i. p. 83).

‡ The game is associated with the capture of old Fort Mackinac by the Ojibwas in 1763. See a. n. 72 (8.), B.

§ From this game having been often played there, a prairie on the Mississippi and a town on that site have got the name of 'Prairie de la Crosse.'

‖ See XI. i. (11.), (12.).

coast of Lake Superior. One morning he had visited a lodge 68.
that contained a dying child. "On the evening of the same day" he again passed, "but could not find the lodge." It "had been utterly removed." The child "was dead and already buried."* The "parents had broken up their lodge, and put out their fire, and gone to live temporarily with some relations." The following is appended by way of comment. The 'Indians' "not only pull down the whole house and put out the fire, but are very careful not even to light the new fire in the new house with a spark or sticks from the old one. A new fire and new wood must be taken. Nor do they build the new lodge on the old spot, but choose another place as far from it as possible."

I have ventured to make my 'Indians' of "the far north" † carry off "the central pole ‡" with them, as the prairie 'Indians' do at the present day.§ I have done so on the ground that in those high latitudes there would be a scarcity of wood suitable for the main stay of the lodge. By the 'forest-men' ‖ "the

* The following, which Herr Kohl appends in a note, reminds one of the expression, twice used by Abraham in that conference between him and the children of Heth, which ends in his buying the cave of Machpelah. "Give me," says the patriarch, "a possession of a burying-place with you, that I may bury my dead out of my sight. . . . If it be your mind that I should bury my dead out of my sight, hear me." . . . (*Genesis*; chap. 23; vv. 4, 8). "'Les Indiens craignent la mortalité,' my Canadians repeatedly said to me," writes Herr Kohl. "Hence they bury their deceased as soon as possible. They fear lest the dead person, by remaining any time among them, might carry of other living beings."

In that tale, which I paraphrase in Canto XI., Dr. Schoolcraft (*ib.*) writes: —"He then buried her under the ashes of his fire, took down the lodge," &c. This does not tally with the custom observed by Herr Kohl (*ib.*). He says: "They do not carry them out of the doorway, but cut a hole in the bark of the lodge and thrust the body out."

† XI. i. (1.)

‡ XI. i. (12.), and *L'Envoi* (p. 112).

§ K pp. 10, 337, 338.

‖ By the Ojibwas of the southern coast of Lake Superior, "the lands to

68. poles and skeleton are left standing."* All the 'Indians' "remove the valuable cords† and *apakwas*,‡ and carefully roll § them up." *

69.

The word '*Neepigon*.'

(1.) Spelling.
(2.) Meaning and composition,
A. Various authorities.
B. Remarks.
a. The components of the word.
α. '*Neepi*.'
β. '*Gon*.'
b. The whole word.
(3.) Proper application.

SPELLING. (1.) This word is spelt '*Neepigon*' by Messrs. Foster and Whitney, ‖ Mr. Cabot, ¶ and Mr. Hind, ** '*Nipegon*' by Dr. Schoolcraft †† and in the map to the Report of the Red River Expedition, ‡‡ and '*Neepeegon*' by Mr. Cabot in another place.§§ He seems to adopt this spelling in order to corroborate the derivation he would assign to the word.

MEANING AND COMPOSITION. (2.) A. Messrs. Foster and Whitney ‖‖ write:—"*Neepi* or *nipi* is 'water'; *neepigon*, 'dirty water.'"

the west, near the sources of the Missi-sippi, are usually called '*les bois forts*.' The name is the same in 'Indian,' and the 'Indian' name of the tribes living there may be translated 'forest-men.'" (K. p. 118.)

* K. p. 10.
† VIII. 2. (p. 70); XI. i. 12, and *L'Envoi* (p. 112); a. n. 52.
‡ VIII. 2. (p. 71); a. n. 27, f. n.
§ XI. i. (12.).
‖ F. and W., pt. ii. p. 398.
¶ C., p. 99.
** R. R., p. 197.
†† Sch. I., pt. iii., p. 524.
‡‡ R. R., end.
§§ C., p. 71.
‖‖ *Ib.*

According to Mr. Cabot,* "*Neepigon* is said to signify 'dirty water.'" In a previous passage,†—where he is speaking of Pic House, "the smallest of the three" posts of the Hudson's Bay Company on Lake Superior,‡—he says:—"the name is derived from an 'Indian' word *peek*§ or *neepeek*, signifying, I believe, 'dirty water.' The same word occurs in *Neepeegon*. It is situated near the mouth of a rather sluggish stream of turbid brown water,‖ about 250 yards broad, flowing through a valley, wide near its mouth, and narrowing higher up,—apparently a delta of the river." 69. MEANING AND COMPOSITION. *Various authorities.*

Mr. Hind¶ writes:—"Neepigon—'dirty water.'"

To Dr. Schoolcraft** "*Nipegon* appears to contain the roots *nibee* (= 'water') and *gan* (= 'lake')."

B. *a.* It seems clear that the word consists of two parts, represented by '*neepi*' and '*gon*.' *Remarks.* Components; viz.

a. With regard to '*neepi*,'—Eliot (El.), in the seventeenth century, rendered 'water' by *nippe* (pronounced, I apprehend, *nippee*). '*Neepi*,'

Mr. Cabot, in the passage just quoted, speaks of a word *peek* or *neepeek* signifying 'dirty water.'

Dr. Schoolcraft,†† in his Algonquin vocabularies, presents in

* C., p. 99.

† C., p. 71.

‡ See a. n. 47 [pp. 262, 263].

§ This word appears, it would seem, in 'Missi*pic*ooatong' or 'Michi*pic*oten,' the name of a river, bay, and island on the north-east side of Lake Superior.

See a. n. 35 (1). I take the opportunity of here adding that I find Messrs. Foster and Whitney (F. and W., pt. ii., p. 398) saying that the name (='great sand') properly applies to "the river." '*Missi-pic*' or '*Michi-pic*' is, doubtless, = 'great sand.' In the rest of the word one may discern the Algonquin termination *-ag*, = 'in' or 'at.'

‖ See a. n. 46 [p. 247].

¶ R. R. p. 197.

** Sch. I. pt. iii. p. 524.

†† *Ib.*, pt. ii., p. 458. The equivalents to 'water' are in p. 462.

69. parallel tables the variations* found at four Ojibwa villages by different observers. It seems that *neebi* would represent the equivalent for 'water' among the Ojibwas of Saut Ste. Marie, Grand Traverse Bay,† and Mackinaw, while *neepeesh* would represent that among those at the head of Saginaw‡ Bay (Lake Huron). In another place§ he mentions *neebish*‖ as the adjective.

Francis Assikénack¶ says that the English word 'water' is represented in the Ojibwa dialect by *nibe* (to be pronounced, I

* "In an unwritten language, dialects soon spring up. A life-time, the men said, was sufficient to make a noticeable change in their language" [the Ojibwa]. (C., p. 48.)

I am surprised to find so little difference between the tongue of the Ojibwa of the present day and that of the Massachusetts 'Indians' of the beginning of the 17th century, which is embalmed in Eliot's translation of the Scriptures (El.).

† A deep indentation in the eastern coast of Lake Michigan, opposite to the Mahnitoo Islands.

‡ I ventured a guess at the derivation of this word in a foot-note to a. n. 33, (2.), B, *b* [p. 211].

Finding now that the name of Saginaw Bay is written by Henry (He.) "Saguenaum," and by Charlevoix (Ch.) — who was in this region twenty years previously — "Saguinam," I think it probable that we have in this word merely another shape of the present equivalent to 'lake' in the Ojibwa tongue. From that comparative vocabulary, which has just been mentioned, it seems that *sahgïëgan*, *sahgïëgum*, and *saugïëgun* are forms, respectively, in use among the Ojibwas of Saut Ste. Marie, Grand Traverse Bay, and Mackinaw. It appears strange that *keetchi-gahma* (which is = 'great lake': see a. n. 33) should be given as the form among the Ojibwas of Saginaw. One would rather expect it to be that among those of Saut Ste. Marie, knowing it to be the Ojibwa name of Lake Superior [see a. n. 33].

It is now clear to me that the word 'Missisawgaiegon,' which I attempted, in the same place, to unravel before I had perused these authorities, is equivalent to 'Great Lake.'

However, I think it not unlikely that the word, which appears in the varieties *sahgïëgan*, &c., is connected with *sahging*, as I conjectured.

§ *Ib.*, p. 383.

‖ So are named some rapids and an adjacent island, which are in the lower part of St. Mary's River. See a. n. 26, (2.), B.

¶ Assik. iii.

apprehend,* *nibbi*) and in the Odahwa dialect by *nibeesh*. I 69. apprehend that *nibis*, which he affirms to be, in this (his native) dialect, equivalent to a 'small lake,'† is merely the shape that *nibeesh* gets in composition, and that the word is used just as the English word 'water' is in 'Derwent-water' and 'Wast-water.'

β. In the *-gon*, which terminates the word '*Neepigon*', Dr. '*gon.*' Schoolcraft sees, as has been said, "the root *gan*, = 'lake,'" which, as I have already remarked, appears in the word '*Michigan.*' ‡

In proposing a system of local nomenclature for the United States, to be framed from Algonquin roots, he would have '*gon*' stand for 'clay-land,' while '*gan*' would represent 'lake.' §

It should, perhaps, be also mentioned that, according to the comparative vocabulary already referred to, *gan* is = 'snow' among the Ojibwas of Grand Traverse Bay, *kohn* being the form among those of Saut Ste. Marie and Mackinaw, and *awkohn* that among those of Saginaw. ‖

* He writes as *sebe* the word (= 'river') pronounced *seebi*. [See a. n. 26, (1.).]

† From this "*nibis*" (= 'a small lake') and *ng* (a termination = 'in' or 'at') he derives "*Nibissing*," as, according to him, should be written the name of the lake between the River Ottawa (properly, according to Assikénack, Odahwa) and Lake Huron, in preference to *Nipissing*, the spelling in (e.g.) the Geological Reports. The spelling in the first mention of the lake —the *Relation* of 1640 (Jes.) —"*Nipisin.*" That of Dr. Schoolcraft (Sch. I., pt. iii., p. 358) is "*Nepising.*" It seems to be likely that the appearance of the letter '*p*' in this word is not so much owing to an error on the part of the Jesuits and others as to the word having come to us from Ojibwa lips. The Ojibwas of Saginaw use *neepeesh* for 'water,' while the Odahwas use *nibeesh*. So we find the forms *seepi* and *seebi* (= 'river'). [See a. n. 26, (1.).]

Before I read Assikénack's paper I wrote, for the map, '*Neepising*,' from the analogy of '*Nepigon.*' I see no ground for altering this. He gives no reason for doubling the '*s.*'

‡ See a. n. 33 [p. 212], 80 (where the word is traced back).

§ Sch. I.; pt. iii.; pp. 504, 505.

‖ *Ib.*; pt. ii.; p. 462.

69. *b.* Messrs. Foster and Whitney seem to consider *-gon* to represent 'dirt.' But it seems to me probable that, if so, the compound would have been *gon-neepi*, not *neepi-gon*.

Whole word.

The same objection would stand in the way of our supposing that *-gan* or *kohn*, = 'snow,' enters into the composition of the word.

I am inclined to think that Mr. Cabot and Dr. Schoolcraft, — though the former passes over *-gon* altogether, and the interpretation of the latter seems tautological, — are nearer the mark. It seems to me not impossible that Mr. Cabot's word *neepeek* (= 'dirty water'), — which is so like *neepeesh*, the equivalent to 'water' among the Ojibwas of Saginaw, — is merely another local variety of the same word, and that there would really be no tautology in the combination of that word, which would be commonly used of the dark and turbid * water of the rivers, with one confined to the clear lake. *Neepeek-gon* would then be = 'lake of dirty water,' — to transpose the components. There is no need, however, of supposing that '*k*' ever formed part of the word here = 'dirty water,' the word being found in so many shapes. But, even if it did, it would have disappeared in composition.

PROPER APPLICATION.

(3.) Messrs. Foster and Whitney, as well as Mr. Cabot, do not refer at all to the lake called '*Neepigon*,' but to the bay of that name, the latter observing that "it certainly deserved its name, being exceedingly turbid, and strongly in contrast with" his experience of the other parts of Lake Superior." †

It seems to me more likely that the name originally belonged to the lake, and was extended from the lake to the river which

* See a. n. 46 [p. 247].
† C., p. 99.

flows from it into Lake Superior, and then to the bay of the 69.
latter in which this river terminates.*

But, to judge from Mr. Cabot's personal observation, it seems that the bay would have a good claim to the name on its own account. So, perhaps, the name may apply to both lake and bay, independently of each other.

70.

The Ojibwa Story of the First Man and his Squaw.

Herr Kohl (K. chap. 13) was told by a very aged Ojibwa a story of the first man and his squaw, which evidently originated, to a great extent, in the teaching of the Christian missionaries, though it owes much to the fertile imagination of the Red Man.

The narrator lays the scene, naturally enough, at his native locality — a lake at some little distance south of Lake Superior, and bearing the common name of Lac Flambeau.†

Man is the latest-born of our world's inhabitants. Keetchi Mahnitoo ‡—who is throughout represented rather as developer than as creator —walking along the sandy shore, sees "a being coming out of the water." It is "entirely covered with silver-glistening scales like a fish, but otherwise formed like a man." This is the first man. Keetchi Mahnitoo, observing that this being sighs and groans, provides him with the company of a squaw, also covering "her body with silver-glistening scales," like

* I have introduced the lake, the bay, and the river in XI. iii. (2.) [p. 98]. The scenery of this region is said to be very wild and picturesque.

† Probably this name, which is often found in that region, "was introduced by the discoverers on finding the Indians spearing fish by torchlight" [a. n. 77]. (K. p. 175.)

‡ = 'the Great (and Good) Spirit.' See a. n. 36, (2.), A., *b*.

70. his. The squaw finds the man, and tells him her name is Mani.* Keetchi Mahnitoo gives the pair "a handsome large house" and "a splendid garden." Pointing out one of the trees, he warns them not to eat of it, as Matchi Mahnitoo † has planted it, and, though its fruit will "look very fine and taste very sweet," they will die if they eat it. But Mani, walking in the garden, hears "a very friendly and sweet voice," asking her why she does not eat of this beautiful fruit and telling her it is delicious. She is afraid, and retires into the house. Next day, however, curiosity prompts her to approach the tree, so as to see whether that "pleasant voice" will speak to her again. A handsome young man comes out of the bushes, plucks one of the fruits, and places it in her hands, saying she can make an excellent preserve ‡ of it. She eats it, and persuades her husband to do so. The silver scales fall off their bodies. Only twenty remain, "ten on the fingers, and ten on the toes:" but these have "lost their brilliancy." Ashamed, they hide themselves in the bushes, soon to hear Keetchi Mahnitoo say to them:—"Ye have eaten of Matchi Mahnitoo's fruit, and must now die."§

* '*Mani*' is = 'Mary,' 'n' being substituted for 'r,' which the Ojibwas do not possess in their language, and cannot pronounce (s. n. 20; p. 188, especially f. n.). The Virgin Mary is confounded with Eve.

† = 'the Evil Spirit.' See s. n. 36, pp. 220, 221.

‡ See s. n. 23, 24.

§ I have only given so much of the tale as will explain the allusions to it, which I put in the mouth of the misogynistic old man, who is supposed to tell the story of **The faithless squaw and the stately crane.**

The imagery in regard to Pauguk (= 'Death'),—both in this instance [XI. iv. (15.)], and in that of the Red Man's superstition about Thunder Mountain [VI. 7],—was suggested by passages in *The Song of Hiawatha* (H. iv, ix, xx.).

71.

The Totem.

The *totem* is a device corresponding with the armorial bearings of White Men. It is usually the figure of some animal. Sometimes, however, it consists of parts of different animals, as, for instance, of the wing of a small hawk and the fins of a sturgeon.*

In the large villages,† in which the Red Men dwelt in olden times, those who bore the same *totem* had their distinct quarter, and set up this device on one of the posts of their gates.‡

Those who bear the same *totem* are — at all events, are supposed to be — blood-relations.§ On this ground, they are wisely forbidden to intermarry.‖

Hence the tie is considered to carry with it strong claims to mutual assistance. If a stranger presents himself at a distant lodge, his bearing the same *totem* as its occupier entitles him to a hearty welcome. If a man is killed, every one who bears his *totem* is bound to avenge his death.¶

Sometimes the *totem* carries with it hereditary privileges, such as that of furnishing the tribe with its *sachem*** (= 'civil chief'),

* Assik. i.

† There is an instance of these in L'Arbre Croche (in the Odahwa tongue Waganukizzi), a settlement of the tribe called Odahwas by Assikenack, one of the tribesmen. "It is the head-settlement of the Ottawa nation, and is divided into five villages." (Sch. I. pt. iii. p. 535.) See a. n. 48 (2.), B; 72 (8.), B.

‡ Assik. i.

§ Sch. I., pt. i., p. 420.

‖ P., chap. i.

¶ *Ib.*

** I find the Jesuit *Relations* stating *sagamo* to be = 'chief' among the inhabitants of the southern borders of the Gulf of St. Lawrence [a. n. 100] (Jes.; 1611, p. 11) and among some of the '*Montagnais*' [a. n. 48 (2.), E] (Jes.; 1632, p. 12; 1633, p. 8). Is not "*Sakgima*" [a. n. 15, p. 184] a variety of this word?

71. or that of performing certain religious ceremonies or magic rites [a. n. 75].*

The *totem* serves for a surname. Among the Algonquins — at least, among the northern branches of that stock — this denomination descends in the male line; while the reverse of this custom obtains among the Iroquois, not only among the Five Nations (or Iroquois proper), but also among the Wyandots (or Hurons) and probably among the Andastes and the Eries, extinct members of the Iroquois family.† Thus, if a Wolf warrior married a Hawk squaw, the children bore the name of Hawk.‡

Assikénack § writes the word *ohdohdam.* Dr. Schoolcraft ‖ says that *totem* is derived from *dohdaym*, which is, he says, = 'village.'¶ I cannot but suspect that *dohdaym* properly means one of those sections of the village, which have been spoken of as exclusively inhabited by the bearers of the same *totem.*

The Franco-Canadians speak of these devices as '*les marques des totems*,' or, simply, '*les marques.*'**

Herr Kohl,†† on more than one occasion, observed "how proudly the 'Indians' always talk of the *totem* to which they or their wives belong." ‡‡

* P., chap. i.

† On all these tribes, see the Introduction.

‡ P., chap. i.

§ Assik. i.

‖ Sch. I. pt. i. p. 420.

¶ In the vocabulary already referred to, the equivalent for 'town' (or 'village') is said to be *daŋnuh* among the Ojibwas of Saut Ste. Marie, *odenah* among those of Grand Traverse Bay, *odanugh* among those of Mackinaw, and *otaynung* among those of Saginaw. (*Ib.*, pt. ii., p. 459.)

** K., p. 149.

†† *Ib.*; pp. 148, 149.

‡‡ "La marque des Grues" [XI. (p. 110)] — said a half-breed of La Pointe, whose mother and wife were Cranes [XI. (pp. 88, 90, 109)] — "est la plus noble et la plus grande marque parmi les Ojibbeways. Les Grues montent jusqu'au Déluge. On trouvé leurs noms déjà dans les livres des Romains.

72.

MACKINAW.

(1.) Name.
  A. Modes of writing.
  B. Derivations.
(2.) Dimensions.
(3.) Description.
(4.) Geology.
  A. Limestone.
  B. Drift.
  C. The removal of the drift from the lower country.
    a. Cause.
    b. Date.
  D. Traces of the action of water on the limestone.
    a. 'The Sugar-Loaf.'
    b. Minor traces.
    c. 'The Arched Rock.'
  E. Terraces.
    a. Form, height, and site.
    b. Materials.
    c. Origin, and date.
  F. Beaches.
(5.) Vegetation.
  A. Trees.
  B. Fruits.
  C. Flowers.
(6.) Scenery.

. . Sérieusement on a trouvé déjà à la destruction de la Tour de Babel tous les noms qui sont à présent parmi nous. . . . Les Grues ont pris possession de ces terres après le Déluge. C'est bien connu. Pour des siècles les Grues avaient le nom le plus haut. Ils sont écrits dans les grands et les plus anciens livres. . . . Enfin, monsieur, les Grues ont été et sont encore partout les hommes les plus remarquables du monde." Acknowledging that the Cranes had lost a little of their ancient grandeur, he said they were still to be found at La Pointe, Saut Ste. Marie [see XI. f. n. i (p. 110)], the southern shore of Lake Superior, the neighbourhood of Detroit, and the coast of Hudson's Bay [see p. 216]. (*Ib.*)

Tradition tells of a war between the Ojibwąs and the Menomonees (a people who lived west of St. Mary's River, their name being derived from the abundance of wild rice in that region [see a. n. 80]). In this war, one of the two leaders of the Ojibwas was the great chief at La Pointe, of the Crane totem. The other was the great chief of Neepigon, of the Kingfisher *totem*. (Sch. I., pt. i., p. 304.)

72. (7.) Fishery.
(8.) Historical sketches.
A. Marquette's mission.
a. The foundation of it.
b. The advantages of the site.
B. The massacre of the English, and Henry's adventures.
C. The Anglo-American wars.
(9.) Harbour.
(10.) Sail-boats.
(11.) Village.
(12.) Defences.
A. Past.
B. Present.
C. Future.

NAME. *Modes of writing.* (1.) A. The name of this island is now commonly pronounced, if not written, 'Mackinaw.' This word is a corruption of 'Mackinac,'* which, again, is an abbreviation. I find the word, in full, written by Dablon† 'Missilimakinac,' by Alloüez‡ 'Michilimakinac,' by Marquette§ 'Michilimakinong,' by Charlevoix‖ 'Michillimakinac,' and by Messrs. Foster and Whitney¶ 'Michimackinac.' Assikenack,** the Odahwa, writes 'Michinimakinang'; and the appearance of 'l' in the word is inconsistent with the fact,—mentioned by him,††—that the Ojibwa and Odahwa dialects lack this letter.

Derivations. B. "Le nom de Michillimakinac signifie," says Charlevoix,‡‡

* In the original names of American localities, the sound 'ah' has often been corrupted into 'au' or 'aw.' Hence the present forms 'Mackinaw,' 'Saugeen,' 'Missi-sauga' [see pp. 184, 211, 212]; and hence, I apprehend, the word that forms the last syllable of 'Mahnitoo-*Wac*' [see p. 295, and f. n.] is written '-*wauk*' in Sch. I., and '-*woc*' in the present spelling of the name of the town. So, while travelling in America, I heard 'Chicago' pronounced 'Chic*awgo*,' and was reminded of my having heard 'Caen' pronounced 'Ca*wng*' by the English at the *tables d'hôte* of that city.

† Jes. 1671. pp. 25, 36, 37, 39.

‡ *Ib.* p. 93.

§ Jes. 1672.

‖ Ch. tom. iii. p. 314.

¶ F. and W. pt. i. p. 21.

** Assik. i.

†† Assik. i. ii. See a. n. 20 (2.), A.

‡‡ Ch. tom. iii. p. 281. f. n.

"une grande quantité de tortuës; mais je n'ai pas ouï dire qu'on 72.
y en trouve aujourd'hui plus d'ailleurs."

A modification of this etymology is given by more recent writers.* The word is said to mean 'great turtle,' and the island is said to be so called on account of "a fancied resemblance in its *contour* to"† that of a turtle. Mrs. Jameson‡ says the name is given, because "the whole island, when seen from a distance, has the form of a turtle sleeping on the water." If the word, in full, be written, — as Messrs. Foster and Whitney write it, — 'Michimackinac,' this derivation runs smoothly enough. *Michi* (pronounced *mishi*) is, as has been already § said, equivalent to 'great'; and Dr. Schoolcraft ‖ gives *me-ke-nock*¶ as equivalent to 'turtle' among the Ojibwas of Mackinaw.

Heriot relates a tradition that 'Michilimackinac' is derived from 'Imakinakos,' the name of some Spirits, who were left on the island by "Michipous, the chief of Spirits." **

Mrs. Jameson,†† after saying that the island is so called from its resemblance to a turtle, remarks that "the same name is given to a spirit of great power and might, — 'a spirit that never lies,' — whom the 'Indians' invoke and consult before undertaking any important or dangerous enterprise." She alludes to Henry's account of the invocation of the Great Turtle,

* He.; Ja. p. 190; P. p. 283; F. and W. *ib.*
† F. and W. *ib.*
‡ Ja. *ib.*
§ p. 211.
‖ Sch. I. pt. ii. p. 465.
¶ He gives *me-ke-nok* as the form among the Ojibwas of Grand Traverse Bay [see a. n. 69 (2.), B. *a. a*], *mik-e-nok* as that among those of Saut Ste. Marie, and *me-she-kan* as that among those of Saginaw [a. n. 69 *ib.*]. By the hyphens he marks the pronunciation of these words, not their composition.
** In suppl. to a. n. 39 will be found this passage, and others that relate legends of this mythical being, with an attempt to trace the etymology of his name.
†† Ja. *ib.*

72. or the Chief Spirit, by the Ojibwas of Saut Ste. Marie.* "This island," — she adds, — "as I apprehend, has been peculiarly dedicated to him; at all events, it has been, from time immemorial, a place of note and sanctity among the 'Indians.'"

Now in the cosmogony of the Iroquois † a turtle, "a floating mass on the dark deep," is "the original sustaining power and nucleus of matter;" ‡ and Catlin § found more than one shape of the same idea among the Mandans on the upper part of the Missouri. Is it not possible that the idea originated from the shape of Mackinaw, an island half-way between the seats of these peoples in historic times? ‖ Thus Charlevoix ¶ says of the shape of a mountain on the northern side of Lake Neepising:— "c'est sans doute ce qui a donné lieu a faire tous ces contes" (that is, the stories about "Michabou").** But, granting that the idea did not originate from the shape of Mackinaw, a people, that had such an idea, would naturally regard the island with superstitious veneration, and might well believe it to have been the birthplace and abode of "the Chief of Spirits."

DIMENSIONS. (2.) Mackinaw is some 2 or 3 m. in diameter.

DESCRIPTION. (3.) Its shape resembles that of a turtle. Landing on the southern side, one finds one's self on a narrow undercliff, that here slopes gently from a limestone-cliff, but becomes a strip of swampy ground, †† as one approaches the eastern of the two

* This will be given in a. n. 75.

† See Intr., and suppl. to a. n. 39.

‡ Sch. I. pt. iii. p. 527.

§ Cat. vol. i. p. 181.

‖ Ch. tom. iii. p. 283.

¶ The Iroquois [see Intr.] make most conflicting statements with regard to their pre-historic seat.

** These passages from the works of Dr. Schoolcraft, Catlin, and Charlevoix, will be given at large in the suppl. to a. n. 39.

†† A spot, where I often bathed, toward the end of this swampy ground would be a very fit scene for the circumstances of Canto XIII. ii, iii, iv. I had it in my 'mind's eye' when I composed that Canto.

headlands by which it is bounded. The southwestern side of this headland is covered with trees. Above the limestone-cliff is a table-land, which is not a dead level, but relieved from uniformity by little elevations,* especially near the cliffs. It "may be some 150 or 250 f. above the"† water. Beyond this is a height, which is the culminating part of the island, and 315 f.‡ above the water. On the northern side of this height, there is a long and gentle slope to the shore.§ On the northwestern side of the island, there are overhanging cliffs of no great altitude. On the southeastern, there are cliffs 100 f. high, perpendicular or nearly so, and protected by 'talus' and beach from the encroachments of the water.† 72.

(4.) "This island is as interesting in a geological, as in a picturesque point of view."‖ GEOLOGY.

A. Substantially, it consists of a brecciated limestone, which Mr. Hall at one time speaks of as terminating the Onondaga-salt group,¶ at another as corresponding with the Upper-Helderberg.¶ It is composed of argillo-calcareous laminæ, mingled with a softer mud of the same quality. Dr. Houghton, in his survey of the State of Michigan, termed this limestone 'Mackinac limestone.'** *Limestone.*

B. Above this limestone is a stratum of drift, 100 f. thick. It forms the higher and greater part of the culminating eminence of the island. Imbedded in it, or resting on it, are numerous *Drift.*

* XII. 3.

† F. and W. pt. ii. p. 165.

‡ *Ib.* pt. i. p. 21.

§ *Ib.* pt. ii. p. 251.

‖ E. Desor, F. and W. pt. ii. p. 248. In my brief account of the geology of Mackinaw, the references to F. and W. refer, respectively, to all matter subsequent to the last reference.

¶ See a. n. 86.

** James Hall, F. and W. pt. ii. pp. 161—165.

72. boulders, which, to judge from their external features, came from the northern shores of Lake Superior.*

On account of this drift, "the island of Mackinaw constitutes a most important link in the chain of evidence," by which we "identify remote deposits, as belonging to a common epoch." It enables us "to connect the drift-deposits of Lake Superior† with those which form the *plateaux* of Wisconsin and Illinois." The same drift is found on the foreland east of Mackinaw. It can be traced, on the higher ground, along both sides of St. Mary's River.‡ At Saut Ste. Marie, "it attains a height of nearly 100 f." in the thickly-wooded ridge § along the western shore, "and is separated from the river by a level and swampy plain, destitute of detrital materials, except boulders,‖ which repose on the sandstone." Pointe Iroquois ¶ (600 f. high) is, probably, composed exclusively of drift-materials.

Removal of drift from lower country.

C. *a.* As there is no drift on Isle Ronde, or on Isle de Bois Blanc,** or, indeed, on any of the lower ground along the Strait of Mackinaw, nor, again, any on that in and along St. Mary's

Cause.

River, the natural inference is that the lower country has been denuded of it by violent currents of water.††

Date.

b. The date of this denudation is shown by the gravel-terraces of the island. Not only do they not reach by any means so high

* Mr. E. Desor (F. and W. pt. ii. p. 252) speaks of the striking similarity of the drift of Mackinaw to the shingle-banks of the island of Gothland in the Baltic, an account of which, by Sir R. Murchison, may be found in the Quarterly Journal of the Geological Society, 1846, p. 360.

† It is supposed that drift-bluffs extend all along the southern side of Lake Superior, back of the coast. (F. and W. pt. i. p. 200.).

‡ a. n. 26.

§ a. n. 28 (3.), B. *b*.

‖ On the legend about them, see *ib*.

¶ XI. iii. (5.) [p. 100].

** F. and W. pt. i. p. 213.

†† On the marks of violent denudation in Isle Royale, see a. n. 40 (2.), and suppl. to *ib*.

a level, but there is nowhere a trace of drift between them and the limestone rock. It is clear, then, that the drift was removed before their formation. Probably the denudation was caused chiefly by "the retreat of the waters of the drift epoch, when the continent, after having been subsiding for a long period, began again gradually to rise.* 72.

D. The denuding currents did not merely sweep away the drift. The rock beneath did not escape them. *Traces of action of water on limestone.*

a. "That curious and picturesque rock," which is "known as 'the Sugar-Loaf,'†" is "a monument of" the denudation. It is 90 f. high, and stands on the *plateau* of the island, between the culminating height and the eastern cliffs. The Sugar Loaf.

b. There are also on the *plateau* smaller columns of limestone, and in the rock occur caverns.‡ Minor traces.

c. At about the same level as the base of 'the Sugar Loaf' is 'the Arched Rock.' § It is an excavation in a projecting part of the cliffs on the eastern side of the island. "The top of the span is about 90 f. above the lake-level," and is "surmounted by about 10 f. of rock." "At the base" of the cliff "are strewn numerous fragments, which have fallen from above." "It is evident that such an opening" could only have been made, when the rock was "near the level of a large body of water, like the great lake itself; and we find a striking similarity between the denuding action of water here in time 'The Arched Rock.'

* E. Desor, *ib.* pt. ii. p. 255.

† XII. 7. (1.).

‡ F. and W. pt. i. p. 214. One, at least, of these caverns has been used as a sepulchre or as an ossuary. See (8.), B.

§ See XII. 7. (2.), and the frontispiece of this book, which is after a sketch of it, by my wife, from the inland side of it. I prefer this view to that from the lake. The latter is represented in F. and W. by a lithograph, which is copied in D.

72. past, and the same action, as now manifested, in the range of 'the Pictured Rocks' * on the shores of Lake Superior." †

Terraces. Form, height, and site. E. *a.* The gravel-terraces, which have been incidentally mentioned, are on the eastern and southern sides of the island. A little north of 'the Arched Rock,' one is heaped against the cliff, with a height of 20 f.; another, at the eastern end of the village, forms a facing to the cliff, with a height of 80 f.; while at 'Lover's Leap,' the southwestern headland of the island, there is a series, 105 f. high, and resembling a gigantic staircase. Similar terraces "occur on the neighbouring coasts and islands."

Materials. *b.* They consist of limestone-gravel, with which large pebbles are intermingled. ‡

Origin, and date. *c.* "No fossils have been found in" them. "So, to decide whether their origin be marine, fresh-water, or brackish, we must compare them with the terraces of the adjacent lakes. Those of Lake Erie and Lake Huron have been ascertained to be of lacustrine origin. From their extent and position, there can be no doubt that they are at least as ancient as those of Mackinac; and, if the changes of level, by which they were brought into their present position, were all uniform, the surface of the ancient lake must have reached as high as the uppermost terrace of the island. There is therefore no necessity for resorting to local changes and disturbances, in order to account for the lacustrine origin of these terraces; and, since we have in the terraces of Cleveland § direct evidence of the existence of such an extensive fresh-water basin, posterior to the great body of the drift, and previous to the alluvium, . . . there seems to

* a. n. 32.
† Jas. Hall, *ib.* pt. ii. p. 164.
‡ E. Desor, *ib.* pp, 248, 253.
§ A city on the southern shore of Lake Erie.

be some reason for referring the terraces of Mackinac to the same epoch: — at any rate, they cannot be later." 72.

Again, their situation indicates that they were of lacustrine origin. Their materials appear to have been brought from the south; and the sheet of water, in which the currents, that brought them, operated, could scarcely have been other than a lake.*

At the time when they were formed, "the topographical features of the region, and the distribution of the winds, must have been very similar to what they now are." †

They "are due to successive upheavals; and the base of each marks the limit of" one of "the periods of repose." ‡

F. There is on the northern side of the island "a series of gentle-sloping beaches,§ rising to a height of 70 or 80 f. above the water. They are of the same materials as those of the terraces on the opposite side. The contrast between the two shores is to be attributed to the fact that the northern has been exempt from the wearing action of the currents.‖ *Beaches.*

(5.) A. Mr. Cabot¶ remarks that "vegetation is luxuriant on this island, though the trees are of small size." So Mrs. Jameson** says that "there is no large or lofty timber upon it, but a perpetual succession of low, rich groves, VEGETATION. *Trees.*

— alleys green,
Dingles, and bosky dells." ††

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* *Ib.* pp. 253, 254.

† *Ib.* p. 252.

‡ *Ib.* p. 251.

§ I may add that there is a very clearly marked ancient beach on the southern side, east of the village.

‖ *Ib.* p. 251.

¶ C. p. 23.

** Ja. p. 190.

†† Charlevoix (Ch. tom. iii. p. 281) says that the island "n'est qu'un rocher tout-à-fait sterile, et à peine couvert d'un peu de mousse et d'herbes." He cannot well have seen it, except from a great distance.

72. Mr. Cabot* mentions the maple and the beech, but these are by no means the only trees.† The prostrate juniper (*Juniperus prostrata*, or *J. repens*, or *J. humilis* ‡) abounds on the hillocks of the southern part of the *plateau* that extends between the limestone cliff and the eminence in the middle of the island.

Fruits. B. At the time of our visit, as well as that of Mrs. Jameson, "strawberries, raspberries,§ whortleberries,‖ and cherries were growing wild in abundance."¶ We also found gooseberries and currants. In the case of the strawberries, the fruit was just then (July 20—25) ripe, and was remarkably delicious. There were two species,—the one like the 'Alpine,' the other like the '*haut bois*,' of our gardens.

Flowers C. Charming flowers** bloom on the mossy banks of the little wooded knolls.** We heard that, from the spring to the 'fall,' there is a rapid and uninterrupted succession of them. "The flowers," writes Mr. Cabot†† (who was here on the 23rd of June, 1848), were beautiful: the twin-flower (*Linnæa borealis*) so fine, that I thought it must be a new species;‡‡ then the beautiful 'ladies' slipper'" [*Cypripedium*], "*Lonicera*, and *Cynoglossum*." To these I may add a species of *Sagittaria* ('arrow-head') and a species of *Pyrola* ('winter-green'): but I have not been able to identify many beautiful flowers, that were in bloom at the time of our visit to the island. One of them was particularly fragrant.

* C. *ib.* He was there only one day, on that occasion.
† See XII. 7. (2.)
‡ See Rich. vol. ii. p. 319.
§ See a. n. 23.
‖ See a. n. 24.
¶ Ja. *ib.*
** XII. 3.
†† C. *ib.*
‡‡ The following, on this flower, is from F. and W. pt. ii. p. 366:—"The flowers large, generally brightly tinged with rose, and emitting a delightful fragrance. It was in bloom on the island of Mackinac late in June."

(6.) The scenery of Mackinaw, though on a small scale, is very charming, — the southeastern side especially, from its happy union of wood, rock, and water. Here the "white limestone cliffs, — beautifully contrasting with the green foliage that half covers them,"*—rise immediately from the lake, and "afford many scenes of picturesque beauty." † They "at once arrest the attention of the traveller, — more especially if he comes from Detroit, "since the whole western coast of Lake Huron is low and void of scenic interest." ‡ Mrs. Jameson § calls Mackinaw "a lovely little island," and "wonderfully beautiful." Catlin ‖ speaks of "the inimitable summer's paradise, which can always be seen at Mackinaw." Indeed, this islet reminds one of the lines with which Campbell ¶ concludes the description of the site of his "Pennsylvanian cottage": — 72. SCENERY.

> "So sweet a spot of earth, you might, I ween,
> Have guess'd some congregation of the elves,
> To sport by summer moons, had shaped it for themselves."

(7.) In the first mention of Mackinaw by a White Man, Father Dablon ** speaks of it as "l'isle fameuse †† de Missilimakinac, aux environs de laquelle, comme du lieu le plus célèbre de tous en ces quartiers pour l'abondance du poisson, divers peuples ont eu autrefois leur demeure." "Les Michillimakinacs," — says Charlevoix ‡‡ of a people, who seem to have been FISHERY.

* P. p. 314.
† F. and W. pt. i. p. 21.
‡ E. Desor, *ib.* pt. ii. p. 248.
§ Ja. *ib.*
‖ Cat. vol. ii. p. 161.
¶ *Gertrude of Wyoming*, part ii. l.
** Jes., 1671, p. 25.
†† This he terms the island in two other passages (*ib.* pp. 36, 39). So Charlevoix (Ch. *ib.*) says that it is "un des lieux du Canada des plus célèbres."
‡‡ He [Ch. tom. iii. p. 281] writes thus, speaking of the island: — "Elle a été longtems, selon quelques anciennes traditions sauvages, la principale

72. the last of these "divers peuples" — "ne vivoient guères que de pêche, et il n'y a peut-être un seul endroit dans le monde, où elle soit plus abondante."

Dablon* writes thus in the same *Relation:* — "Selon la façon de parler des sauvages, c'est la où est son païs: par tout ailleurs, pour grande quantité qu'il y en ait, ce n'est pas proprement sa demeure, mais seulement aux environs de Missilimakinac.† De fait, outre le poisson commun à toutes les autres nations, . . . il s'y trouve de trois sortes de truites: une commune; l'autre plus grosse, de trois pieds de long et d'un de large; et la troisième monstrueuse, car on ne l'explique point autrement, --estant d'ailleurs si grasse, que les sauvages, qui font leurs délices de la grasse, ont peine d'en manger.‡ Or la quantité en est telle, qu'un d'eux en darde avec une espée§ sous les glaces jusqu'à quarante ou cinquante en trois heures de temps."‖

demeure d'une nation, qui portoit le même nom, et dont on a compté, dit-on, jusqu'à trente bourgades, répandues aux environs de l'isle. On prétend, que ce sont les Iroquois, qui l'ont détruite, mais on ne dit pas en quel tems, ni à quelle occasion. Ce qui est certain, c'est qu'il n'en reste plus aucun vestige; j'ai vû quelque part que nos missionnaires en ont encore vû quelques restes." (Ch. *ib.*)

The following was written by Dablon (Jes. *ib.* p. 37) seventy years before: — "Ceux, qui portoient le nom de l'isle, et s'appelloient Missilimakinac, estoient si nombreux, que quelques-uns d'eux, qui vivent encore, asseurent qu'ils composoient trente bourgades, et qu'ils s'estoient tous renfermez dans un fort d'une lieue et demie de circuit, lorsque les Iroquois les vinrent deffaire, enflez d'une victoire qu'ils avoient remportée sur trois mille hommes de cette nation, qui avoient porté la guerre jusques dans le païs mesme des Agniehronnons" [east of Lake Cayuga (State of New York)]. See Intr.

* Jes. *ib.* p. 36.

† A legend about this, and a consequent custom, are introduced in XII. (4, 5), and given in the suppl. to a. n. 39.

‡ This is, I suppose, the 'Mackinaw trout,' or 'great lake-trout' [see XI. p. 114, and a. n. 77], though what is said of its fat would be peculiarly appropriate in a description of the siscowet [XI. p. 112, a. n. 77].

§ See a. n. 77.

‖ A *réchauffé* of the greater part of this passage appears in Ch. tom. iii. p. 282.

La Salle and Hennepin regaled themselves on these trout, when, in 1679, the *Griffin*, the first ship that rode on the upper lakes,* anchored in the harbour of Mackinaw, after weathering two violent storms on Lake Huron. Hennepin describes them as delicious, and as weighing from 50 to 60 lbs.† 72.

The island now exports fish in great quantities.

(8.) A. *a.* A band of the Hurons called Etionnontateh-ronnons‡ fled to Mackinaw from the eastern coast of Lake Huron, after the ferocious raid made into their country by the Iroquois in the winter of 1649—1650.§ They stayed some years‖ on the island, and then went westward, settling a long time near the Mission of the Holy Spirit at La Pointe,¶ with some Odahwas, who accompanied them in their wanderings. HISTORICAL SKETCHES *Marquette's mission.* Foundation.

In 1670, terrified by the Nadoüessi** (now called Sioux** or

* This vessel, the pioneer of the fur-trade in that region, had been built on the eastern bank of the Niagara River, about 6 m. above the Falls. From an island at the entrance of Green Bay, she was sent back, laden with furs valued at 60,000 livres. She was never heard of afterwards, and is supposed to have foundered.

† Captain Carver (p. 148) "frequently caught two at a time, of 40 lbs. weight each; the common size" was "from 10 to 20 lbs."

‡ Jes. *ib.* p. 37. Charlevoix (tom. i. p. 440) writes "Tionnontatez." On this people, see Intr.

§ See Intr.

‖ Jes. *ib.*

¶ In the map of 1671 (Jes.), the mission is placed at the western side of the base of 'la Pointe du Saint Esprit,' which is represented as a foreland, and not, as it is now, an island (see VI. [p. 46, f. n.]).

** See a. n. 48 [p. 270], to which the following is supplemental.

In the map of 1671 (Jes.), the country of the Nadoüessi is said to be 60 leagues west of Fond du Lac, the southwestern extremity of Lake Superior. They are spoken of as 'une grande nation de quarante bourgs" (Jes. 1660, p. 27).

With regard to the word 'Sioux,' Catlin (vol. i. p. 208) writes thus:— "The name 'Sioux' (pronounced 'see-oo'), by which they are familiarly called, is one that has been given them by the French traders, the meaning of which I never have learned; their own name being, in their language, 'Dah-co-ta.'" 'Sioux' is clearly an abbreviation of 'Nadouessioux' (a form given in the index to Jes., and apparently the full form). They are first

72. Dahkohtas), the Hurons and the Odahwas abandoned,—says Dablon,*—"la pointe du S. Esprit, et tous les champs qu'ils cultivoient depuis long-temps. Dans cette retraite, les Hurons, se souvenans des grands commoditez qu'ils avoient autrefois trouvées à Missilimakina" [*sic*], "jettèrent les yeux sur cet endroit pour s'y refugier."†

The return of the Hurons to Mackinaw was the occasion of the establishment of a mission there, entitled '*la mission de Saint Ignace.*' It was taken charge of by no less a man than Jacques Marquette, who followed the Hurons from La Pointe.‡ Some foundations were laid in the winter of 1670—1671;§ in 1671 a chapel was built and fitted up;‖ and in the same year the Hurons, who were 380 in number,¶ commenced the construction of a fort near the chapel, to enclose all their dwellings.**

Later writers seem to have not known, or not observed, that Dablon†† speaks of the mission, no less than of the Huron village, as having been originally placed on the island, and that, again, this must be inferred from the statement that the fort, which enclosed all the Huron dwellings, was constructed

mentioned as 'les Nadvesiv' (Jes. 1640, p. 35), which form, as well as 'Nadouessifs' [see a. n. 80], seems to arise from the use of 'v' for 'u.' Carver always calls them 'the Naudowessies.'

"The personal appearance of this people is very fine and prepossessing; their persons" are "tall and straight; their movements" are "elastic and graceful." (Cat. *ib.*)

* Jes., 1672, p. 36.

† Charlevoix (Ch. *ib.*) can scarcely have seen Dablon's *Relation*. Besides placing this event in 1671 instead of 1670, he says of these Hurons, who had long cultivated the land near La Pointe, that "las de mener une vie errante, qui n'a jamais été du goût de cette nation, s'établirent à Michillimakinac."

‡ Jes. *ib.*

§ Jes. 1671, p. 25.

‖ Jes. 1672, p. 36.

¶ Jes. 1673, p. 62.

** Jes. 1672.

†† ". . . les Hurons en cette isle fameuse de Missilimakinac, où nous avons commencé l'hiver dernier la Mission de Saint Ignace." (Jes. 1671, p. 39.)

near the chapel. "Ils ne se placèrent point,"—says Charle- 72.
voix,*—"dans l'isle même, qui porte ce nom, et qui l'a donné à une partie du continent voisin; mais sur une pointe de ce continent, laquelle avance au sud, et regarde une autre pointe tournée au nord." And so Mr. Parkman† says that the mission was "originally placed on the northern side of the strait."

But the mission-settlement was on that foreland (hence called Pointe Ste. Ignace) as early as May, 1673, when its energetic founder set out hence to discover the Missi-sippi‡ and determine its course. Talon§ associated with him M. Joliet, a *bourgeois* of Quebec; and they took with them five other Frenchmen. They ascended Fox‖ River from Green Bay,¶ crossed the narrow *plateau*** to the great bend of the River Wisconsin, reached the Great River at Prairie du Chien, and descended it about as far as lat. 33°.†† Marquette never returned to the mission. Two years after, on his way back to it,

* Ch. *ib.* † P. p. 283.

‡ It had been known only by report of the savages, as a great river that flowed neither northward nor eastward. (Ch. *ib.* p. 445.)

Allouëz (Jes. 1670, p. 100) had mentioned "la grande rivière, nommée Messi-Sipi." Dablon (Jes. 1674), in his account of its discovery, speaks of it as "cette fameuse rivière, que les sauvages appellent 'Mississipi,' comme qui disait 'la Grande Rivière,' parce que, de fait, c'est la plus considérable de toutes celles qui sont en ce pays." [See a. n. 26 (1.). When I wrote that note, I was not acquainted with this passage.] Charlevoix (*ib.*) says the river is called 'Mechassipi' by some, and 'Micissipi' by others. In the Odahwa dialect, the word is 'Mashizeebi' (Assik. iii.). § See p. 119.

‖ So named from the tribe called the Foxes. "Le nom propre de ces sauvages est Outagamis" (Ch. *ib.* p. 445, f. n.). Carver (p. 48) writes "Ottigaumies."

¶ So called by the English on account of the luxuriance of the vegetation of its shores (Carv. p. 21). The French called it 'la Baye des Puans,' from the singular uncleanliness of the inhabitants of its shores (F. and W. pt. ii. p. 400). Charlevoix (tom. iii. p. 292), says that the other savages had given them that name before the French did. He conjectures that it arose from the multitude of putrid fish along the shore, where they had erected their wigwams.

** This '*portage*' is but 1¼ m. long (Carv. p. 42). See p. 254, f. n.

†† The descent of the river was completed by La Salle in 1682.

72. he died suddenly, at the mouth of a stream that enters Lake Michigan, from the east, a little south of lat. 44°.*

In 1679, Hennepin found the village very advantageously situated on the foreland, and surrounded by palisades 25 f high.†

Advantages of site.

b. The advantages of the site are stated by Dablon in the following passages.

"Ce lieu a tous les avantages qu'on peut souhaitter pour les sauvages: la pesche y est abondante en tout temps, les terres y sont de grand rapport; la chasse de l'ours, du cerf,‡ et du chat sauvage s'y fait heureusement; d'ailleurs c'est le grand abord de toutes les nations qui vont ou qui viennent du nord ou du midy." §

"C'est la clef, et comme la porte pour tous les peuples du sud, comme le Sault‖ l'est pour ceux du nord, n'y ayant en ces quartiers que ces deux passages par eau pour un très-grand nombre de nations, qui doivent se rendre ou en l'un ou en l'autre de ces endroits, si elles veulent se rendre aux habitations Françoises. C'est ce qui présente une grande facilité, et pour l'instruction de ces peuples lorsqu'ils passent, et pour se transporter chez eux avec plus de commodité."¶

* In p. 283, f. n., I was led into error, through getting secondhand a passage, which I have since referred to. It is in tom. iii. p. 314 of that edition of Ch., which I have consulted.

† The Hurons of Mackinaw ventured to settle on Detroit River a few years after 1687. In that year their chief contrived to prevent peace between the French and the Iroquois lest the latter should have their hands free for continuing their fierce war with his own people, and brought about the extinction of that ancient feud by his professions of indignation at the apparent perfidy of the French. (See Ch. tom. i. p. 535; Sch. I. pt. iii. p. 518.)

‡ a. n. 34.

§ Jes. 1672, p. 36.

‖ On the mission there, see p. 199.

¶ Jes. 1671, p. 36.

B. The Mackinaw mission,—which, in less than two years after its foundation, had been moved from the island to the foreland on the northern side of the strait,—was accompanied by a fort, that occupied as important a place among the posts of the soldiers of France, as the mission did among those of her priests. Both were afterwards moved to the southern side of the strait: the fort,—which became the centre of the fur-trade of this region,—was placed on the foreland opposite to its former site, the mission at L'Arbre Croche, an Odahwa village near the head of the first great inlet southwest of the fort.* 72. *Massacre of the English, and Henry's adventures.*

The fort fell into the hands of the British by the capitulation of Canada in 1760. But it was not till the 10th of February 1763, that the treaty was signed at Paris, by which France solemnly ceded to Great Britain all her North-American possessions east of the Missi-sippi, and the latter commanded her settlers to withdraw from the valley of the Ohio and the adjacent regions, as they were to be reserved for the Red Man. Meanwhile the Canadians told the aborigines that the King of France had been slumbering, but was now awake, and sending his big war-canoes and countless hosts up the Missi-sippi and the St. Lawrence. Plots were consequently formed by the 'Indians' for the general massacre of the English garrisons. Two were discovered and crushed in the summers of 1761 and 1762; but a third issued in a formidable rising at the beginning of May, 1763. It was headed by Pontiac, an Odahwa† chief, whose

* See p. 270. Dr. Schoolcraft (Sch. I. pt. iii. p. 535) says that this settlement seems to have been founded about the year 1650, and after the defeat of the Algonquins and the Hurons, by the Iroquois, between Quebec and Montreal [see Intr.]. He says that it is the chief settlement of the Odahwa nation, and that it "is divided into five villages." See a. n. 71.

† Carver (p. 153) says he was a chief of the Miamies. The name of this people appears in Maumee River and Bay (at the head of which is Toledo).

72. home lay on Isle à la Pêche, an islet at the outlet of Lake St. Clair. On the discovery of a plot he devised for the capture of Fort Detroit, he threw off the mask, broke into open warfare, and long kept the garrison in a most desperate situation.*

While Odahwas claimed the western part of the peninsula between Lakes Michigan and Huron, Ojibwas claimed the eastern.† Both of these peoples, as well as most of their neighbours, were very hostile to the English. Many of their warriors had fought on the side of the French in the late war. Those of Saginaw Bay declared themselves against the English simultaneously with Pontiac himself. Beyond them, there was a small village on Thunder‡ Bay, and there was on the island of Mackinaw a larger one, containing about 100 warriors; while some of the same tribe had encamped on a plain near Fort Michillimackinac.§ Before the end of May, those of this northern group heard of Pontiac's doings, and made a plot for the capture of that fort, which was only second to Fort Detroit in importance. They did not communicate previously with the Odahwas of L'Arbre Croche, lest this people should claim a share of the spoil.‖

A warning of the impending calamity was in vain given to Alexander Henry,¶ one of four English traders in the fort. A year before, Wawatam, an Ojibwa chief who lived on the island of Mackinaw, had brought him a present, telling him that, in

* They held out heroically and successfully. Pontiac's hopes were quenched at the close of October, when he heard of the peace between the French and the English.

† Carv. p. 29.

‡ So called from the frequency of thunder-storms there. See Carv. p. 145.

§ Letter, dated eight days after its capture, from Captain Etherington, its commandant, to Major Gladwyn, the commandant of Fort Detroit.

‖ P. has been hitherto my authority, except where another is given.

¶ Henceforth Henry is my authority, except where another is given.

the great fast of his youth,* he had dreamed of adopting an 72.
Englishman as his brother, and that he had recognised Henry as the man pointed out in his dream. He now said, in the figurative language of the Red Man, that, during the winter, he had often been disturbed by the noise of evil birds; he remarked that there were many 'Indians' round the fort who had never shown themselves in it; and he urged his adopted brother to accompany him and his family to Saut Ste. Marie. After in vain repeating their warnings and entreaties next day, Wawatam and his wife departed in tears. The following day was the 4th of June, King George the Third's birthday. An Ojibwa "came to tell" Henry "that his nation was going to play at *baggatiway*,† for a high wager, with the Sacs or Saakies," ‡ who had come from the lower part of the River Wisconsin, where they and the Foxes § then dwelt together. "He invited" Henry "to witness the sport, adding that the commandant would be there and would bet on the side of the" Ojibwas. Henry represented to Captain Etherington, the commandant, "that the 'Indians' might possibly have some sinister end in view." He "only smiled." No wonder: for, according to his report of the affair, "the savages" had "played the game almost every day since their arrival."

The Ojibwas had induced all they could to go outside and look on at the match. "They played from morning until noon; then,"—says Captain Etherington, "throwing their ball close to the gate,‖ they came behind Lieutenant Lesley and me,

* a. n. 74.

† a. n. 67. See also Carv. p. 364, and Cat. vol. ii. 123—126, 134, 135.

‡ Probably this word, which Charlevoix writes "Sakis" and Carver writes "Saukies," is derived from 'sahging' [see p. 184]. The Missisahgas, whose name is partly composed of that word, are called 'Missisakis' by Henry.

§ See A. *a.*, f. n.

‖ Carver (p. 19) says that, to prevent suspicion of their plot, they two or three times drove the ball over the stockade, seemingly by accident.

72. seized us, and carried us into the woods. The rest rushed into the fort, where they found their squaws, whom they had previously planted there, with their hatchets hid under their blankets."

Henry gives a vivid—I suspect, highly coloured—description of the horrors of the massacre that followed.* Part of it he witnessed from a room, in which, fortunately for himself, he had been writing letters,—part from a garret, in which he was ere long concealed by an 'Indian' woman, the slave of a Canadian.† After several fortunate escapes from the savages, he and three others were placed in a canoe, to be taken by seven of their captors to the Beaver‡ Islands, a group between the Strait of Mackinaw and Green Bay. The Ojibwas kept close to the shore on account of a thick fog, and approached the '*portage*' leading to L'Arbre Croche. Here an Odahwa induced them to approach the land, and, while he kept them in conversation, a large band of that people§ rushed out of the bushes, seized the prisoners, and took them back to the fort, assuring them that they would have been killed and devoured, and complaining loudly of the Ojibwas, because they had destroyed the English without consulting them. However, after receiving part of the plunder of the fort, they handed back the prisoners. Wawatam

* Captain Etherington and Mr. Henry agree in stating that there were two subalterns, and that one of these two, as well as one of the traders, was killed when the 'Indians' burst into the fort.

With regard to the privates, there is a great discrepancy between their accounts. The trader says that they had amounted to 90, and that 70 were killed. From the letter of the commandant, whom one would be inclined to trust most, it appears that they had amounted to 35; that 15 were killed at first, and 5 afterwards.

† There were nearly 300 Canadians in and near the fort. They neither opposed the 'Indians,' nor suffered injury from them.

‡ See suppl. to a. n. 39.

§ Their village contained 250 warriors. (P. p. 283).

then appeared, and ransomed his adopted brother. Rumours 72.
reaching them of the approach of an English force, the Ojibwas —consisting of 350 warriors, their families, and their goods and chattels—embarked for the island of Mackinaw,* Wawatam and Henry being among them. The other Englishmen were taken by the Odahwas to L'Arbre Croche, and thence journeyed to Montreal by the route of the River Ottawa.†

On his arrival at Mackinaw, Henry, though the adopted brother of a chief of that island, was still in no small danger,—especially, while the Ojibwas were carousing there. Wawatam therefore took him to "the mountain." There he "was to remain hidden till the liquor should be drunk." This height was then, as now, "thickly covered with wood, and very rocky toward the top." They came ere long "to a large rock, at the base of which was" a cave, in which Wawatam advised Henry to stay till he returned. Its "entrance was nearly ten feet wide;" its inmost part was shaped like an oven; and there was "a further aperture, too small to be explored." "I broke,"—says Henry,—"small branches from the trees, and spread them for a bed, then wrapt myself in my blanket, and slept till daybreak. . . . When daylight visited my chamber, I discovered, with some feelings of horror, that I was lying on a heap of human bones and skulls, which covered all the floor.‡ The day passed without the return of Wawatam, and without food. As night approached, I found myself unable to meet its darkness in the charnel-house. . . . I chose therefore an adjacent bush for this night's lodging; but in the morning I awoke hungry and dispirited,

* In p. 221, f. n., I had occasion to mention an incident that occurred on the way.

† See p. 259.

‡ XII. 8. "All the bones,"—says Mrs. Jameson,—"have been removed and interred in a picturesque little cemetery hard by."

72. and almost envying the dry bones, to the view of which I returned. At length my 'Indian' friend returned, making many apologies for his long absence, the cause of which was an unfortunate excess in the enjoyment of his liquor."

Neither was Wawatam, nor were the other Ojibwas, aware of the existence of the bones. "After visiting" the cave, "which they immediately did, almost every one offered a different opinion. Some advanced that, at a period when the waters overflowed the land, the inhabitants of the island had fled into the cave, and been there drowned; others that, when the Hurons made war upon them (as tradition says they did)," they "hid themselves in the cave, and, being discovered, were there massacred. For myself,"—says Henry,—"I am disposed to believe that this cave was an ancient receptacle of the bones of prisoners, sacrificed and devoured at war-feasts.* I have always observed that the Indians pay particular attention to the bones of sacrifices, preserving them unbroken, and depositing them in some place kept exclusively for that purpose." There is, however, no need of supposing that the human beings, to whom these bones belonged, met with a violent death. The cave may have been used either as a sepulchre† or as an ossuary.‡ Dr. Schoolcraft§ says that Chusco,‖—an aged Odahwa *jossakeed*,¶ who was born at L'Arbre Croche, resided some time at Mackinaw, and died there in 1838,—held that these bones were deposited by the Mushkodainsug.** In this passage and elsewhere,†† Dr. School-

* XII. 8.
† See a. n. 76 (2.), A. *b*.
‡ See *ib*., C.
§ Sch. I. pt. i. p. 307.
‖ This word is derived from *wazhusk*, a muskrat [a. n. 56]. (*Ib*. p. 389.)
¶ a. n. 75 (1.).
** See Intr.
†† *Ib*. p. 103, Sch. Am. I. p. 324.

craft implies that bones have been found in more than one 72.
cave on the island. This is expressly stated by Mr. Parkman.*
"In many of the caves,"—he writes,—"have been found quantities of human bones, as if, at some period, the island had served as a grand depository for the dead;† yet of these remains the present race of 'Indians' can give no account." †

There were daily arriving from Detroit 'Indians,' who had lost relatives or friends in the war, and would certainly retaliate on any Englishman they found. Henry was therefore dressed in the Red Man's costume. So attired, he, during the following winter, hunted with Wawatam on the peninsula between Lakes Michigan and Huron. In the next May he went to Saut Ste. Marie, and was permitted to accompany the deputies ‡ sent by the Ojibwas of that place to Sir W. Johnson at Fort Niagara. He thus escaped from what he terms his "captivity," the "narrative" of which, "written by himself," comprises not only an entertaining account of his adventures, but many valuable observations of the life and manners of the Red Man.

In the year after its capture by the Ojibwas, Fort Michillimackinac was reoccupied by the English.§ In the same year commenced the settlement of White Men on the island.‖ In 1780 the fort was moved to the island, as being a safer position.¶ Negotiations were previously carried on with the Red Men, on account of the veneration with which they regarded it.** The fort was long of great importance, as a trading post.

* P. p. 314.
† XII. 8.
‡ See a. n. 75 (1.).
§ P. p. 469.
‖ D. p. 111.
¶ Sch. I. pt. iii. p. 333.
** H. R. S. (Schoolcraft ?), Hist. Mag. vol. i. p. 18[illegible].

72. C. The name of the island is conspicuous in the history of the Anglo-American wars. In 1796 it was ceded to the United States. The fort was then strengthened. In 1812 it was taken by the British.* They added to the strength of its defences. In 1814, the 'Americans' fitted out an expensive armament for the purpose of retaking it, but were defeated with great loss. However, it was restored to them by the treaty of Ghent, which was signed in the following November.

The Anglo-American wars.

HARBOUR. (9.) "The harbour is excellent."† It is on the southern side of the island, and is formed by a recess in the limestone cliff. La Salle and Hennepin found here 6 fms. of water, and a clay bottom.

SAIL-BOATS. (10.) "Hundreds of small sail-vessels, in the fishing-trade, have here their headquarters. Drawn upon the pebbled beach, or gliding about the little bay, are the far-famed 'Mackinaw boats,' the perfection of light sail-boats." They may be seen "far out in the lake, beating up against winds" of considerable violence.‡

VILLAGE. (11.) Between the shore and the bluff, there is a sloping undercliff, some 300 yards wide. On this site, which reminds

* The British general was much indebted to a band of Ojibwas under Shinguakongse (= 'little pine'), the son of an Ojibwa woman and a British officer of Scotch birth.

The evening before its capture, the general asked Shinguakongse for his advice. His reply was:—"I will dream about it to-night, general." The following morning he said: "I have dreamed, general." "I have dreamed too," the latter rejoined; "let us compare our dreams." "I," said Shinguakongse, "dreamed that a thick fog came two hours before sunrise; and that thou, general, preparedst, with drum-beating and great noise, to attack the fortress in front, while I and my 'Indians,' concealed by the fog, paddled round the island, and mounted the heights. Thou hadst drawn all our enemies to the front: I climbed the undefended walls in their rear; I fired on them; they surrendered, filled with terror. I saw their great star-spangled banner fall down." "You dreamed well, Shinguakongse,"—said the general,—"and I have dreamed like you. Let us set to work at once." The dream was fulfilled literally. (K. p. 378.)

† F. and W. pt. i. p. 21. ‡ "Jay," D. p. 117.

one of the back of the Isle of Wight, lies the village. In 1861, it was said to contain 1,500 inhabitants. During August and September, its population is swelled by hundreds of 'Indians', who come here to receive the 'presents', by which they are compensated for the loss of their hunting-grounds. 72.

(12.) A. Fort Holmes, as the fort erected in 1780 was named, stood on that height, which has been mentioned as the culminating part of the island. We found here a large oval piece of cleared ground, within which was a small circle, surrounded by a moat, and then occupied by a signal-station. Mounting the ladder, I got a fine view. It comprised the whole of the little archipelago, and the coasts on either side of the straits. DEFENCES. *Past.*

B. The present fort stands above the village, on the edge of the cliff. It is connected with the village and the water by a covered way leading down the face of the bluff. We found it like that at Saut Ste. Marie.* It contained 65 men,—nine more, said the commandant, than the number considered necessary. *Present.*

The harbour is also defended by a water-battery.

C. Messrs. Foster and Whitney† say of Mackinaw that, "as a military post, it may be considered the Gibraltar of the Lakes;" and Mr. Cabot‡ terms the present fort "a miniature Ehrenbreitstein." These expressions are only true of the natural advantages of the place. In an official paper,§—dated 10th November, 1862,—it is stated that "the Straits of Mackinaw are almost entirely undefended by fortifications." ‖ It is not *Future.*

* P. 198. † F. and W. pt. i. p, 21. ‡ C. p. 23.

§ Colonel Webster's report to the U. S. Secretary of War, on the practicability and advantages of opening a passage for gunboats and armed vessels from the Missi-sippi to the lakes, by improving the navigation of the Illinois River, constructing dams and docks, and enlarging the Illinois and Michigan Canal.

‖ The same is said of Detroit River.

72. likely that the merchants of Chicago and Milwaukee will allow them to continue in this state. Mackinaw is naturally the key of Lake Michigan. The possessor of it should be able to shut that lake to an enemy and open the lower lakes to a friend. The channel would be impassable to a hostile force, had vessels to run the gauntlet of guns of the present range, placed on the heights of that islet, on Isles Ronde and Bois Blanc, and also on those opposite forelands, which were formerly occupied by French forts.

73.

The Snow-shoe.*

(1.) Object.
(2.) Description.
(3.) Ojibwa name.
(4.) The carriboo's snow-shoe.
(5.) The snow-shoe dance.

OBJECT. (1.) The snow-shoe is designed to keep the foot from sinking in deep snow. It will be remembered of Hiawatha, how

"Wrapt in furs and armed for hunting,
. . . . . .
On his snow-shoes strode he forward." †

DESCRIPTION. (2.) It is from 4 to 6 f. long, and from 13 to 20 inches wide, having, generally, the shape of a boat, or that of a fish of broad belly and long tail, such as the skate. The framework is of wood, and consists of two bows at the sides and two or three crossbars. Inside is a net-work of deer-sinews or strips of hide. The foot rests on a leather-thong, which is fastened to the

* XII. 8. † H. XX.

bows, and, by cross-bands, to the cross-bars. In the centre of this thong, there is a loop just large enough for the toes to pass through, and there is in the network a hole, in which they move freely. There is another thong behind the heel, to prevent the foot slipping out.* 73.

(3.) The Ojibwas call the snow-shoe '*agim.*' The origin of this term seems to be similar to that of '*wigwam.*'† It is apparently derived from '*agimak*', = 'ash-wood', the material of its framework.‡ OJIBWA NAME.

(4.) It is a curious fact that the foot of the carriboo § is a natural snow-shoe, occupying, as it does, so great a space, that the animal does not sink in the deepest snow. THAT OF THE CARRIBOO.

(5.) Catlin ‖ witnessed a dance called 'the snow-shoe dance.' It is performed at the first fall of snow, and is, he says, "exceedingly picturesque." So it indeed appears in his illustration. In the centre, there are struck in the ground three spears, decorated with snow-shoes and eagle-feathers. The men have on their heads plumes of the same kind, on their feet snow-shoes, and in their hands the rattles ¶ used in religious ceremonies. The dance is accompanied by a song of thanksgiving to the Great Spirit, for having sent the snow, thereby enabling men to use snow-shoes, "and easily take the game." THE SNOW-SHOE DANCE.

* For further particulars, see K. pp. 332—337, Sch. I. pt. iii. p. 68, and Bal. pp. 49, 50, Cat. vol. ii. p. 139. The two latter passages have illustrations.

† See a. n. 54.

‡ K. p. 332.

§ a. n. 34.

‖ Cat. *ib.*

¶ See a. n. 75.

74.

The Red Man's Ideas about Dreams.*

"In no respect,"—says Charlevoix†—"is the superstition of these barbarians greater than in respect to dreams. They cannot understand our disregarding them.

"They explain them in various ways. Sometimes they say that the reasonable soul ranges abroad, while the sensitive soul continues to animate the body. Sometimes, on the contrary, dreams are said to be visits from the objects dreamt of. Sometimes it is said that the familiar spirit (*génie familier*) gives salutary counsels about things to come. They are most commonly regarded as orders given, or desires inspired, by some spirit.

"Whatever is thought of them, they are always regarded as sacred, and as the means by which the gods ordinarily make known to men their wishes. Hence it is deemed a religious duty to carry them out."

75.

The Red Man's Communicators with the Mahnitoos.

(1.) The *jossakeed* ('seer').
A. The man and his doings.
B. His name.

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* XIII. i. (2.); a. n. 36 (p. 221); a. n. 72 (p. 336, f. n.).

† Ch. tom. iii. p. 353. I have, here and there, transposed, epitomized, and paraphrased the passage, without adding to it at all, or altering its purport.

(2.) The *meeda* ('professor of magic medicine'). 75.
A. The man and his doings.
B. His name.
(3.) The *wahbahno* ('magician').
A. The man and his doings.
B. His name.

(1.) A. Of the Red Man's professional communicators with that spirit-world, which occupies so much of his thoughts, the highest and most venerated is the *jossakeed* (= 'seer').* Such men, like the Hebrew seers or prophets, "start up at long intervals," and act individually. The *jossakeed* prepares himself by fasting, and taking the steam-bath, in a solitary wigwam. A small hut, open at the top, is then erected for him. It is composed of stout posts, covered with skins or birch-bark. It is but just large enough for him to lie down in it. "After swallowing a mysterious potion made from a root," he crawls in under the covering of the hut, taking with him his drum.† Kneeling and bowing very low, he begins his incantations. At length he announces that he has called the spirits around him, and that he is ready to give responses.‡ THE JOSSAKEED. *The man and his doings.*

B. Schoolcraft§ says that the substantive '*jossakeed*,' is derived from a verb, '*jeesukâ*.' What he writes about this verb is very confused and inconsistent. "It means"—says he—"to mutter or peep. The word is taken from the utterance of sounds of the human voice, low on the ground. This is the position in which the response is made by the seer." *His name.*

Schoolcraft leaves the original meaning of the verb undetermined. If it be 'to peep,' then the Ojibwa word '*jossakeed*' has

* XIII. v. (2.)

† The drum is made of a "piece of raw hide stretched over a hoop, very much in the shape of a tambourin," or "in the form of a keg, with a head of raw hide at each end." (Cat. vol. i. p. 242.)

‡ Sch. I. pt. i. pp. 359, 389; K. pp. 244, 278; He.; Carv. p. 123.

§ Sch. I. pt. i. p. 389.

75. much the same origin as the English word 'seer,' which means 'one who sees visions.'

THE MEEDA. *The man and his doings.*

(2.) A. Next to the *jossakeed* in the veneration of the Red Man is the *meeda* (= 'professor of magic medicine').* He is a member of a brotherhood, in which superstitious usages are handed down from generation to generation. The work of the *meeda* consists in driving out, or diverting from its malignant operations, that spirit, which is supposed to be the cause of the sickness of his patient, and which may either be the spirit of an animal or that of an inanimate object. For this purpose, he employs "incantations and ceremonies," beating a drum, and shaking a *sheesheekwoy* (rattle)†—he makes "frightful noises and gestures,"—he gazes fixedly at the patient,—and he sucks the seat of pain with his mouth, or with a hollow bone, which he then swallows and vomits. He also makes use of charms, which he carries in bags, made of the entire skins of animals, and attached to his dress.‡ Kohl, § on one occasion, found the

* XIII. i. (4.), v. (2.). Schoolcraft (Sch. I. pt. i. p. 358) calls him "the *meda* or *medawininee*." The latter is the word in full, *medáwin* being = 'the *meda*-art' (*win* is = 'thing'), and *ininee* being = 'man' (see p. 292). Kohl (K. p. 41) writes *midé*. Assikenack (ii.) writes the plural (*mèdawak* (*g* being the suffix that denotes the animate plural). See a. n. 33 (p. 210), a. n. 48 (p. 265).

† The *shee-shee-kwoy* (Cat. vol. i. p. 242; *chichicoué* in Carv. p. 385) is an instrument that imitates the sound of the rattle of the rattle-snake, which animal bears the same name, a name expressing that sound. This instrument serves "to mark the time in" the "dances and songs" of the Red Men. It produces "a shrill" and "disagreeable noise." It is generally made of raw hide or of a calabash, and charged with dry bones, pebbles, beans, or peas. Sometimes it is made of the antelope's hoofs, strung on a stick. It is used by the *meeda* and the *wahbahno*, but not by the *jossakeed*. (Cat. vol. i. p. 242, vol. ii. p. 134; Carv. p. 385; K. p. 44; Assik. ii. 302; Sch. I. pt. i. p. 359.)

‡ The foregoing is based on the following authorities:—Dr. T. S. Williamson, in Sch. I. pt. i. p. 250; K. p. 105; He.; Hi. vol. ii. p. 127; Cat. vol. i. p. 40; Carv. p. 385.

§ K. p. 381.

contents of these charm-bags to consist of "small pieces of copper 75.
and other metal, bones, shells of various sizes and colours, small packets of roots, papers, or bags, of red,* or green, or yellow powders, and other substances, wrapped in swan's down." "Among them" were "also painted or written birch-bark books," which, doubtless, contained incantations.† "These varied contents of the skin-bag" are supposed to emit an exhalation, that can "blow down and kill a person, as well as restore him to life and strength."‡

B. Schoolcraft§ says that the word *meeda* means "a mysterious *His name*
principle,"‖ and that "its original significance is obscured by its present application to medical influence." I have long suspected that the reverse of this is the truth, and that the word was imported by the French. I am confirmed in this suspicion by the perusal of Catlin's book.¶ He writes thus, at the junction of the Yellow-Stone River with the Missouri (about lat. 48° and long. 103°):—"The word 'medicine', in its common acceptation here, means 'mystery.' The fur-traders are nearly all French; and in their language a doctor, or physician, is called

* XIII. iii. (6.), (7.), (8.).—The following is from *The net in the bay* (p. 19) by the Bishop of Rupert's Land:—"He" [a "conjuror" of the 'swampy' Crees (see a. n. 48, p. 270)] "showed me, as a special favour, that which gave him his power—a bag with some reddish powder in it."

The Red Men—"the Ojibwas particularly"—"are very fond of decorating their faces with" "red earth or vermilion," especially when they go 'on the war-path.' (Hl. vol. ii. p. 137; Cat. vol. i. p. 222, vol. ii. pp. 222, 242; Carv. p. 304; K. pp. 16, 42, 47.)—VIII. 3; IX. i.; XII. 8; XIII. iii. (6.); a. n. 39, p. 235.

† See K. pp. 285—296, Sch. I. pt. i. p. 339.

‡ K. p. 44. See also Sch. I. pt. i. pp. 85—87.

§ *Ib.* p. 358.

‖ He says, almost in the same breath, that the word denotes 'a mysterious principle', 'a magician', and 'to perform magic', accompanying the latter statement by telling us that it is shown to be a verb by its taking the inflection *win* to form a substantive = 'magic medicine' (*meádwin* in Sch. *ib*, *midéwiwin* in K. p. 41, *medaowin* in Assik. ii. p. 304).

¶ Cat. vol. i. p. 35.

75. '*médecin.*' The Indian country is full of doctors; and,—as they are all magicians, and are skilled, or profess to be skilled, in many mysteries,—the word '*médecine*' has become habitually applied to everything mysterious; and the English and Americans have adopted the same word, and have denominated these personages 'medicine-men.' The 'Indians' do not use the word 'medicine, however; but in each tribe they have a word of their own construction, synonymous with 'mystery' or 'mystery-man.'" Schoolcraft says that the *meeda* is only called in when the *muskeekee-win-inee* (= 'draught-man,' or ordinary practitioner) has failed, or the sufferer is considered to be beyond his powers. Catlin,* on the other hand, speaks of the ordinary practitioner and the professor of supernatural medicine, as one and the same person. He says of the 'medicine-men,' that "their first prescriptions are roots and herbs, and, when these have all failed, their last resort is to 'medicine' or mystery."

THE WAH-BAHNO. *The man and his doings.*

(3.) A. The *wahbahno* (= 'magician'), as well as the *meeda*, is a member of a brotherhood. He employs the same means for the purpose of influencing the spirits; but his mysteries are, "a degraded form" of those of the *meeda*, their aim being success in gaining the object of amorous passion.†

His name.

B. The appellation *wahbahno* is derived from *wahbun*, which means 'the east-wind,‡ 'the east,' and 'the dawn.' It arises from the fact that "they continue their orgies till daylight."§

* Cat. vol. i. p. 39.
† Sch. I. pt. i. pp. 359, 366.
‡ V. 11; VI. 1.
§ Sch. I. pt. i. p. 366, pt. ii, p. 425.

76.

The Ojibwa name of the Milky Way.*

The Ojibwas call the Milky Way *Jeebi*†*-kahna* (= 'ghost-path', 'path of the dead').‡ The name explains itself.§

77.

Fishing with Nets and Spears.

(1.) Fishing with nets.
  A. Fishing with the scoop-net.
  B. Fishing with the gill-net.
(2.) Fishing with spears.
  A. Description of the spears.

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* XIII. iv. (1.) [p. 140].

† XI. iv. (2) [p. 101]; XII. 8 [p. 127]. In a. n. 39, p. 231, I conjectured that *chibi* in the word *Chibiabos* (H.) is a dialectic variety of *jeebi* ('ghost')—just as we have *Ojibwa* and *Chippewa* [see a. n. 48, p. 265], *jeemahn* and *cheemahn* [see a. n. 51, (1.)] Since that conjecture was printed, I have found it confirmed by the following passage in Sch I., part iii. p. 541:—"*Atchipia*—a term used by the Miami nation" [see p. 329, f. n.] "to denote the soul. It is used to signify a flying phantom. It is a term in which we perceive the Chippewa phrase *jebi* (written *chipi*), meaning 'a ghost.'"

With regard to *-abos* in *Chibiabos*, see suppl. to a. n. 39.

‡ K. p. 213.

§ For the reasons given in my Preface, I here merely append the following:—

(1.) For illustration of XII. 8, it suffices to refer to War. vol. i. p. 242; Carv. pp. 399, 402; Cat. vol. i. pp. 89—91, vol. ii. pp. 9—11; He.

(2.) As to a. n. 72, p. 334,—an account of ossuaries discovered at Minnis-ays (or Isle Ronde) [see XIV. 1., and pp. 188, 293 f. n.], an islet S.E. of Mackinaw, and in the township of Beverley, N.W. of Hamilton, may be found in Sch. I. pt. i. p. 103, and Sch. Am. I. p. 319, with which compare Ill. vol. i. pp. 89—91, Carv. pp. 65, 86, 401, 402, Cat. vol. i. pp. 89—91, vol. ii. pp. 9—11, and He.

77. B. Day-spearing.
a. Summer.
b. Winter.
C. Night-spearing.
D. The uses of a cord.
E. The use of a decoy-fish.

NETS. *Scoop-net.* (1.) A. In their struggling ascent of a rapid, the whitefish* and other fishes are caught with a scoop-net attached to a long pole,† the fisherman standing either on a rock,‡ or in a canoe, which an assistant keeps headed against the stream.§

Gill-net. B. In winter, at which season whitefish and larger species resort to deep water, a series of holes is made through the ice, a gill-net is pushed by its head-lines from one hole to the other, buoys and sinkers are attached to it, and it is let down to the bottom. In this way "fish are sometimes brought up near Mackinaw‖ from a depth of 80 fathoms."¶

SPEARS. *Description.* (2.) A. The fish-spears of the Red Men are "very neatly made, and admirably adapted for the purpose." Some "have two prongs.** Others" have "three," the central being shorter than the two outer, which slightly diverge. Others have

* VIII. 2. [p. 72]; XI. (especially pp. 88—90, 109, 110, 114, and f. n. a, i, r); a. n. 47 (p. 264). The whitefish (*Coregonus sapidissimus*, Agassiz) "has all the characters of the salmons, but no teeth" (Agassiz, in C. p. 34). It usually does not weigh more than 4 lbs., but in Lake Champlain is sometimes taken weighing 6 lbs. (Thomps. p. 143). It is caught in perfection in the rapids of Saut Ste. Marie (Cat. vol. ii. p. 162, Ja. p. 231, Carv. p. 142; compare XI. f. n. i [p. 110], a. n. 28 [p. 199]). "A l'eau et au sel"—writes Charlevoix (tome iii. p. 282)—"rien n'est meilleur en fait de poisson." For other strong eulogies of it see Bal. p. 251, Carv. *ib.*, Cat. *ib.*, He., Ja. *ib.*, K. p. 326.

† XI. [p. 113].

‡ Bal. p. 241.

§ Sch. I. pt. ii. p. 51, Carv. *ib.*, Cat. *ib.* (where there is an illustration) Bal. p. 241.

‖ See XII., and a. n. 72 (p. 324).

¶ Sch. I. *ib.* Compare R. R. p. 240.

** XI. (p. 113).

"several short central prongs." "All" have "barbs* on the outer sides." The Red Men's "spears are frequently 35 to 40 f. in length;* but, for all that, they handle them so cleverly that their prey rarely escapes them. Of course this is only possible in such transparent† water as that of Lake Superior." ‡ 77.

B. *a.* Sometimes fish are speared from a canoe, which is gently paddled by an assistant. This is carried on usually in the morning," at which time the fish "are close in-shore, lying under the leaves and rushes." § *Day-spearing, Summer.*

b. In winter, a hole is cut in the ice with an *aiskun*, which is a stout iron chisel attached firmly to a pole.‖ The man lies down flat, covering "his head with his blanket," which is "supported by branches." In this position, he observes and spears the fish passing far beneath.¶ *Winter*

C. Night-spearing was witnessed by Herr Kohl. "We found"—he writes**—"the bays of St. George's Lake†† illuminated by numerous fires.‡‡ 'Indians' were engaged in spearing fish. Like the Letts, Finns, and Scandinavians," the Ojibwas "suspend in the bows" of their canoes "a fire-basket, which makes the water"—of itself, as Herr Kohl remarks, remarkably clear§§—"transparent to a great depth." The "torch"‖‖ is made of strips of birch-bark, which are bound together by a series of bands, that keep the torch together while the flame burns down. Behind the cresset is a board. *Night-spearing.*

* XI. [p. 113].
† a. n. 26 [p. 194].
‡ K. pp. 331, 329.
§ Sch. I. pt. ii. p. 53.
‖ XI. (p. 113).
¶ Sch. I. pt. ii. p. 51; cf. K. p. 328.
** K. pp. 310, 311.
†† In St. Mary's River. See III. f. n. g [p. 23].
‡‡ XI. (p. 113.)
§§ Cf. (as before) a. n. 26 (p. 194).
‖‖ XI. [p. 113].

77. D. A cord* is used for more than one purpose.

Cord. "For catching larger fish, they have a species of spear-head, which, on striking, comes loose from the pole, and is merely attached to it by a cord. The fish darts off, dragging the wooden bob after it, gradually becomes exhausted, and is captured without difficulty."†

Again, "the largest sturgeon generally lie" in such currents as those of "the rapids of St. Mary's River." "An assistant" "holds a cord fastened to the bottom of the spear, and corrects its movements in the flowing water. For this purpose, a small channel is cut from the main hole, where the spearer stands, through the ice and against the current. The other end of the line is held by a young fellow, who sits at the extremity of the channel, and moves the cord according to the orders and signals of the spearer. If the latter see a sturgeon coming up stream, and, as fish are wont to do, moving along first quick and then slow, and then stopping altogether, he tries to get his spear right over the fish's back, when he gives a thrust, and usually brings up the quivering fish.

Decoy. E. "Sturgeon generally swim very deep, and, consequently, such an arrangement is required for their capture. Other fish, however, can be seduced nearer the surface, and are then speared with no difficulty. The" Red Men "carve, for this purpose, small artificial fish of wood‡ or bone, which they let down as a bait. They" "call these little fish '*okeau*,' the English equivalent being 'decoy-fish.'§ I saw several of them, very cleverly executed,§ generally in the form of a small herring. Some were stained§ light-blue, just like the real fish. They attach it to a long string, which is fastened to a piece of wood a foot and

* XI. (p. 113). † K p. 331.
‡ XI. (p. 112). § *Ib.*

a half in length. It is weighted with a piece of lead, so that it 77.
may sink perpendicularly in the water.* The fisherman, lying over the hole as in sturgeon-spearing, lets his *okeau* play round † the mouth of the fish, and tantalizes the poor wretch higher and higher, until he can easily spear it." ‡

78.

The Darkness of Lake Huron.§

The "surface of Lake Huron exhibits the dark-blue, or blue-black, so characteristic of the ocean." ‖ That of Lake Superior is "of a greenish cast," ¶ while the shallow waters of Lake Erie are of a paler green.

79.

St. Clair River and Flats.**

At the head of St. Clair River, on the Canadian side, is Sarnia, the terminus of the Grand Trunk Railway. Lambton County, the district on the same side of the river, is famous for its petroleum-springs. Similar springs exist in Pennsylvania. At the foot of the river are the St. Clair Flats, formed by the mud brought down. They are "some 20 m. across." †† "In

* See a. n. 20 [p. 188].
‡ K. pp. 329, 330. Cf. Sch. I. *ib.*
‖ F. and W. pt. i. p. 22.
** XIV. 3.
† XI. (p. 112).
§ XIV. 1, 2 [pp, 145, 146].
¶ C. p. 123.
†† C. p. 21.

79. most parts" they are "covered with only a foot or two of water," which, however, is "as green as that of Lake Erie, and not more turbid."*

80.

Names of West-Laurentian Lakes.

Lake Erie.†—Charlevoix‡ says that this lake is called 'Erié' from a people (*nation*) of that name, who were at one time established on its shores§, but were completely destroyed by the Iroquois.‖ He goes on to say that 'Erié' is equivalent to 'cat,' and that in some reports (*relations*) the people of that name are named 'the people (*nation*) of the cat.' He observes that they were so called, apparently, from their country abounding in those animals.¶

He adds that some modern maps have given this lake the name of 'Conti,' but that this name has fared no better than some French names of Lakes Huron, Michigan, and Superior, which I shall mention presently.**

Lake Huron.—The lake appears under this name in Char-

* C. p. 21

† On the storminess of this shallow lake (which we experienced), see (e. g.) Carv. p. 168.

‡ Ch. tome iii. p. 253.

§ In his map, he says they inhabited the southern shore.

‖ See Intr.

¶ This is, I need scarcely say, the wild cat (*felis rufa*, or *lynx rufus*), whose fur, when dyed and prepared, is much valued in America, being found very suitable for cloaks, linings, and facings, on account of its softness and lightness. The animal is mentioned by Dablon as abounding near Mackinaw [see a. n. 72 (p. 328)].

** To the list of such names we may now add 'La Nouvelle France,' which expired at the English conquest of Canada [see a. n. 45 (p. 244)].

levoix's map. It is so called from the people* who inhabited 80.
its eastern shores. The name of 'Karegnondi' also is given in the Map of 1640–1680.†

Lake Michigan.—In Jes., 1670 (p. 97), I find the aboriginal name of this lake, written 'Machihiganing,'‡ in Jes., 1671 (p. 25), 'Mitchiganons.' Kohl§ writes this word 'Mitchigaming.'‡ In Charlevoix's map it is called 'Michigan,' as now. The French called it, from the Red Men of that name, Lac des Illinois,‖ a name now borne by one of the United States. It was also given the name of Lac d'Orleans.'¶

*Lake Ontario.***—'Lac des Iroquois' and 'Lac St. Louis,' appear, as names of this lake, in the map of 1640—1680.††

Lake Simcoe.‡‡—In Charlevoix's map this lake is called 'Lac Taronto.' Carver§§ (1778) writes the word 'Toronto.'‖‖ "On the northwest parts of this lake" [Lake Ontario],—says he,—"and to the southeast of Lake Huron, is a tribe of Indians called Missisauges" [Missi-sahgas¶¶], "whose town is denominated 'Toronto' from the lake on which it lies; but they are not very

* See Intr.

† Carte du Canada ou Nouvelle France de 1640 à 1680 (Jes. II.).

‡ The termination *g* is the suffix denoting the animate plural (lakes being regarded as animate). See a. n. 33 [p. 210].

§ K. p. 337.

‖ The name of this people was successively written 'Eriniwek,' 'Liniwek, 'Aliniwek,' 'Iliniwek,' 'Ilinoüets,' 'Ilinois.' See index of Jes. I.

¶ Ch. *ib.*

** On this lake and its present name, see a. n. 1.

†† Jes. II.

‡‡ On this lake and its present name, see a. n. 8.

§§ Carv. p. 171.

‖‖ In his map it is 'Toranto,' probably by misprint.

¶¶ a. n. 2 [top of p. 176], a. n. 15 [p. 184, f. n.], a. n. 72 [p. 331, f. n.]. Since writing the foot-note in p. 184, I have found the following in Sch. I. pt. i. p. 306:—"The tribe of the Mississagies lived first" [i. e. before they were on Lake Ontario] "at the river of that name" [marked in my map] east of Bruce Mines. "The term consists of an English plural in *s* added to the Algonquin phrase for 'a widemouthed river.'" We find them, in 1653, on the

80. numerous." It strikes me that this passage gives us a clue to the origin of the name of the city of Toronto.* If the word 'Toronto' means—as it does according to some—'trees in the water,'* such a name would be peculiarly appropriate to Lake Simcoe from the character of its scenery.† The same name, after belonging to a "town" of the Missi-sahgas on that lake, would very naturally be given by them to that settlement, which Bouchette found on the site of the present city.‡

Lake Superior.—In the map of 1640—1680§ this lake is called 'Grand lac des Nadouessifs.'‖ Lac de Tracy, a French appellation, took no root.¶

81.

The 'Moons' of the Red Men.**

"Some nations among" the Red Men "reckon"—says Carver††—"their years by moons‡‡, and make them consist of twelve synodical or lunar months, observing, when thirty moons have waned, to add a supernumerary one, which they term the lost moon."§§

shores of Lake Ontario between Genesee and Niagara Rivers." Mrs. Jameson (p. 267) erroneously says that 'Missisagua,' as she writes it, means 'the river with two mouths.'

* a. n. 2, (2.).

† See I. 6, 11. Mrs. Jameson (p. 313) calls Lake Simcoe a "most beautiful piece of water."

‡ See a. n. 2 [top of p. 176].

§ Jes. II.

‖ See a, n. 72 [pp. 325, 326], and a. n. 48 [p. 270].

¶ Ch. *ib.*

** XIII. [p. 143], XIV. [p. 152], XV. [p. 161].

†† Carv. p. 250.

‡‡ So H. xxii. (p. 163).

§§ "They add every now and then a thirteenth (nameless) moon, in order to get right with the sun again." (K. p. 120.)

[*To face page* 352.

D MEN.

	LLEY	CARVER'S LIST. (Carv. p. 250.)
January		The cold moon [13]
Februa		The snow moon [17]
March		The worm moon [18]
April	the	The moon of plants
May		The moon of flowers
June	raw-	The hot moon
July	oke-	The buck moon
August		The sturgeon [19] moon [20]
Septem	laid	The corn moon [21]
October		The travelling moon [22]
Novem		The beaver moon [23]
Decem	deer	The hunting moon

1 XIII. [ause more snow falls" in this month, than
2 "Beca ther" (*ib.*).
rivers" (E use then "the worms quit their retreats
3 "Beca rk of trees, wood, &c., where they have
with a firm themselves during the winter" (*ib.*).
(*ib.*). p. 113, f. n].
4 "Beca ause in this month they catch great
snow-shoe of that fish" (*ib.*).
5 a. n. 2 ause they" then "gather in their Indian
6 XIV. [ ).
7 a. n. 2 use they then travel to their winter
8 a. n. 71 laces (*ib.*).
9 IX. [p use the beavers then take shelter in their
10 XI. [aving laid up their winter store (*ib.*).

names of the several 'moons' remind one, for the most 81.
' those established in France under the first republic. I
comparative table of those which I have met with.

82.

From Lake Erie to the Niagara Rapids.*

about 21 m. from Lake Erie to the Niagara Rapids.
eadth of the river is, at first, generally about 2 m., but
00 f. at one point;† it then varies, being now 1 m., now
then, if one measure across Grand Island, it is 8 m.;
his it is 3 m.; then it is 1 m., then 1½ m., then, at the
¾ m.‡

83.

The Niagara Rapids.§

rather less than 1 m.‖ from the head of the Rapids to
ls. The river is here ¾ m. wide.¶ I find its descent in
t variously estimated,—viz., as "about 50 f.",** "56 f.",††
‡‡ "nearly 60 f.", §§ and "about 80 f." ‖‖

. [p. 148] and XV. [pp. 159, 160].
207.
5. (2.) [pp. 149, 150]; XV. 2. [p. 160].
'r. vol. i. ch. ii., and most books: "more than 1 m." according to
22.
5.
. *ib.*
11.

‡ Br. p. 25.
** N. p. 51.
†† A writer cited in D. p. 212.
‡‡ Ly. *ib.*

84.

Goat Island.*

This island is about ½ m. long and ¼ m. broad.† Its area is gradually diminishing.‡ It is joined to the eastern shore by a bridge. It is called Goat Island from some goats having been put on it, to pasture, in 1770; it is sometimes called Iris Island, from the number of spray-bows § seen near it.‖ Sir C. Lyell¶ speaks of it as "the delightful island, where the solitude of the ancient forest is still unbroken." Mr. Howison** says that "the luxuriance and verdure, which crown its banks, bespeak a paradise, while the wild flowers, that adorn them and are nourished by the spray of the cataract, possess a fragrance and a beauty altogether peculiar and exquisite."††

Visiting this island on the 11th and 12th of June, 1859, I saw flying through the tops of the trees a bird of very handsome plumage.‡‡ It was probably, I think, the Baltimore

* XIV. 5. (4.) [p. 150]. † N. p. 28.

‡ Mr. Howison (p. 118) says it "contains about 70 acres," and this is stated in N. *ib.* Sir C. Lyell (*ib.*), writing, in 1845, says it "has lost several acres in the last four years."

§ a. n. 87.

‖ N. *ib.* "Ofttimes volumes of snow-white vapour, among which the prismatic colours appear with changeful lustre, float along the cliffs of the island" (How. p. 119). See XV. [p. 162].

¶ Ly. *ib.*

** How. p. 119.

†† Mr. Howison (p. 118) also speaks of it being "covered with fine timber." All remark, as we did, the singular luxuriance of Niagara vegetation, and the beauty of the flowers that abound near the Falls. Herr Kohl (K. C. vol. ii. p. 177) was "told that the Falls filled the whole valley with refreshing moisture, and kept the vegetation fresh even under the summer-heats." See XIV., *passim*, and especially 5. (3.) [p. 150]; XV., *passim*, and especially p. 162. Professor Agassiz (C. p. 14) speaks of the fossils in the gravel [see a. n. 86], as "contributing to the great luxuriance of the vegetation."

‡‡ Mr. Howison (p. 114), speaking of his view of the Niagara River below

Oriole, commonly called 'the Gold Robin' (*Oriolus Baltimorus* or *Yphantes B.*). 84.

85.

The Niagara Falls.

At the Falls,* the river is about ¾ m. wide.† The Canadian, or 'Horse-shoe,' Fall divides the western shore of the river from Goat Island. It is 2,000 f.‡ wide, and 154 f. high.§ The average thickness of the sheet of falling water has been estimated as 14 f.,‖ that at the centre as 20 f.¶ In 1829 a ship drawing 18 f. water went over without striking the cliff.** "The volume of falling water" here is said to be "ten or twelve times thicker" than that at the 'American' falls.†† The smaller of these divides Goat Island from Luna Island.‡‡ It is 240 f. wide.§§ The larger divides the latter island from the eastern shore of the river. It is 660 f. wide. Both are 163 f. high.‖‖

the Falls, says that "beautiful birds fluttered around." See XV., especially p. 162.

* XIV. 5. (4.) [p. 150], XV. 2. [p. 160].

† N. p. 8.

‡ "1,800 f." (Ly. *ib.*).

§ "149 f." (Encycl. Britann. 8th edn. vol. xvii. p. 605).

‖ C. p. 15.

¶ N. p. 22. Herr Kohl (K. C. vol. ii. p. 146) estimates it generally as 'certainly not less than 30 f."

** N. *ib.*

†† K. C. *ib.*

‡‡ See a. n. 87.

§§ N. pp. 15, 30.

‖‖ N. p. 15. "162 f." (Encycl. Britann. *ib.*)

86.

The Niagara River considered geologically.*

It appears that the whole of this region at a very remote epoch slowly emerged from the ocean, that at a comparatively recent date it was submerged, and that it again slowly rose, with, in general, its present features.

Patches of sand and gravel, which are found on both shores as well as on the islands, and abound in fossils of such shells as now inhabit the river, show that it was at first a shallow stream as far as Queenston Heights,† where the great cataract, with twice the present altitude, originally stood, and that its breadth varied from 1 to 7 m., averaging 3 or 4. m. "Probably at that time it resembled the rapids above Goat Island. Afterwards the current" was accelerated, "owing probably to the opening of fissures, which lowered the level of Lake Erie." Hence "the two present channels were cut down to the rock, and the river was reduced to its present level."‡

The strata traversed by the Niagara River are all Upper-Silurian. The North-American rocks of this series have been given by the geologists of the State of New York, from localities in that State, the names of Oneida, Medina, Clinton, Niagara, Onondaga,§ and Helderberg.§ As these strata 'dip' southward 25 f. in a mile, the character of the cataract has changed, and will change in the course of its recession, according to their comparative hardness. When the soft Medina-sandstone was at the

* XIV. 4; 5, (5.), (6.) [pp. 151, 152]: XV. 3, (1.), (4.) [pp. 160, 161, 170]. In composing this note, I have followed, especially, Ag. (C. *ib.*), and Lr. (*ib.*). The *data* of the former are derived from Professor Jas. Hall's Geological Survey of the State of New York.

† a. n. 94.

‡ Ag., C. *ib.*

§ See p. 317.

edge and the harder Oneida-grit below, the cataract must have 86.
been rather a rapid than a fall. Again, when, as at Queenston Heights, the Clinton group was at the edge and the Medina below, it was, as now, perpendicular. The cliff, over which the water falls at present, belongs to the Niagara group. The upper half is limestone, the lower shale. The latter is worn away by the spray blown against it. Thus, not only is a cavern* formed beneath, but great masses of the limestone often tumble. When, as will happen 2 m. farther back, the shale comes to the surface, the fall will cease to be perpendicular. Doubtless, its altitude was greatest, when it began its existence at Queenston Heights. "At the Devil's Hole† there are indications of a lateral fall, probably similar to what is now called the American Fall." ‡ At the Whirlpool† the cataract was, probably, larger than it has been elsewhere, and stationary during a longer time. With regard to the rate of its recession,—"Mr. Bakewell calculated, that, in the forty years preceding 1830," it "had been going back about a yard annually; but" Sir C. Lyell thinks "that one foot a year would be a much more probable conjecture; in which case 35,000 years would have been required for" its "retreat from Queenston, if we could assume that the retrograde movement had been uniform throughout." But, "at every step, the height of the precipice, the hardness of the materials at its base, and the quantity of fallen matter to be removed, must have varied. At some points it may have receded much faster than at present, at others much slower." §

* XIV. [p. 152].
† See a. n. 93.
‡ Ag. *ib.*
§ Ly. *ib.*

87.

The Spray Bows of Niagara.*

"Rainbows"—writes Herr Kohl†—"are admired everywhere; but they all grow pale before the brilliant iris of Niagara." The solar bow is always visible, when the sun shines on the Falls. The lunar bow is visible once a month, when the moon is full, and sufficiently high in the heavens.‡

88.

The Spirit of the Sun.§

Elliot‖ says that the Massachusetts 'Indians' of his time had "a sun-god." Carver¶ says that an 'Indian' chief, before going forth against his foes. "fixes his eyes on the sun, and pays his adorations to the Great Spirit." Schoolcraft** says, that, in the symbolic tablets of the *meeda* and the *wahbahno*,†† "the sun is employed as the symbol of the Great Spirit." He‡‡ mentions hymns to the sun, which were sung by a female *jossakeed*. He observes,§§ that, in the symbols of the Laplanders,‖‖ whose magic arts and ceremonies remarkably coincide

* XIV. [p 151]; XV. [pp. 162, 164].

† K. C. vol. ii. p. 161.

‡ Luna Island (see XV. [p. 160], and a. n. 85) is "so called, because it is the best point" for viewing "the lunar bow" (N. p. 29).

§ III. [p. 22]; V. [p. 39]; XIV. [p. 146]; XV. [pp. 164, 165, 166].

‖ Sch. I. pt. i. p. 286. On Elliot,—see a. n. 61 [p. 292], and the Index of Abbreviations.

¶ Carv. p. 304.

** *Ib.* p. 373.

†† See a. n. 75.

‡‡ *Ib.* p. 400.

§§ *Ib.* p. 426.

‖‖ He refers to the work on Lapland by John Scheffer, a Professor in the University of Upsal (London, 1701).

hose of the Red Men,* the sun generally occupies the 88.
of the drum,† and bears the "figure of a man's head
' In the great dream ‡ of his youth, which an old Red
elated to Herr Kohl,§ the chief part is played by "the
)irit," whose "white locks" "shone like silver."
nnot but think that it is not the Red Men themselves,
erely Captain Carver and Dr. Schoolcraft, who consider
ıe Great Spirit is addressed through the sun. The notion
ls one of Euhemerus' rationalizing views of the mythology
ancient Greeks.

89.

THE SPIRITS OF NIAGARA.‖

Parkman,¶ speaking of the myths of the Red Men, says
"under the Falls of Niagara dwelt the Spirit of the
der with his brood of giant sons, and the Iroquois trembled
eir villages, when, amid the blackening shadows of the
, they heard his deep shout roll along the firmament."
wards** he speaks of "the mighty giant, the God of the
der, who made his home among the caverns beneath the
act of Niagara."

* *Ib.* p. 425.
† See a. n. 75.
‡ a. n. 74.
§ K. pp. 206—209.
‖ XIV. [p. 152].
¶ P. p. 13.
** P. p. 34.

90.

From the Falls to the Suspension-Bridge.*

The river-cliffs, both in this part and in the remaining part of the gorge (or, as it would be called in the Isle of Wight, chine) below the Falls, are 300 f. high and upwards, including, generally, a talus.

With regard to the depth of the river,—the hole below the Horse-shoe Fall defies sounding, the rest is, for the most part, 240 f. deep.†

With regard to width,—just below all the Falls it is about 1500 f.; 1½ m. lower down, it is about 750 f.; 200 yards lower, it is about 1600 f.; and this is the width in the rest of the gorge,‡ except at the Suspension Bridge‖, and at the rapids below the Whirlpool.§

To a distance of 2 m. below the Falls, the water is smooth enough to admit of a steamer passing up and down. She is named *The Maid of the Mist*, from her going into the very thick of the spray of the Falls.

* XIV. 5.(7.) [p. 153]; XV. 2., and, especially, 3. (3.) [p. 169] (4.) ["peace," p. 170; "roll," p. 171].

† K. C. vol. ii. pp. 146, 118.

‡ *Ib.* p. 164.

§ See a. n. 93.

91.

The Ruby-throated Humming-Bird

(*TROCHILUS COLUBRIS*).*

(1.) Range.
(2.) Description.
A. Male.
B. Female.
C. Young.
(3.) Habits.

.) Humming-birds are peculiar to the New World. In the ics there are numerous species of them. In the north there but two,—the *Trochilus rufus*, and the *Trochilus colubris*. former is found on the western coast, as far north as 61°.† The latter—the subject of this note—ranges "from to 50°, north lat., on the eastern side of the continent." ‡ 'is pre-eminently a migratory species." It arrives in the thern States in March, and gradually passes northward. It hes the Niagara Falls in May. It breeds even in the ter- ries of the Hudson's Bay Company, and often raises two ods a year. About the middle of September, it goes 'down th', to winter in Mexico and Guatemala.§ RANGE.

2.) A. With regard to the male,—"the whole of the back," the pper part of the neck," the "flanks," the "tail-coverts, and" "two middle tail feathers" are "of a rich golden green;"‖ DESCRIPTION. *Male.*

XV. [pp. 163—168]. † G. p. 163.
Gou., vol. iii. plate 131 (part xv.). Mr. Hind observed it at a place it lat. 50°, long. 98°, on the 19th of June, 1858 (Hi. vol. i. p. 284).
Gou. *ib.*
XV. [pp. 163, 164].—"The upper parts of its delicate body are of re- ident changing green" (Aud.) . . . "the back, wings, and tail of the t pale-green; and small specks of gold are scattered, with inexpressible

91 the "wings and tail" are "purplish brown;" the "under surface of the body" is "white, tinged with green;" the "throat" is ruby-red, changing, according to the position in which it is viewed, from deep black to fiery crimson or burning orange;"* the "bill, eyes, legs, and feet are black."† On measurement of the figure (in Mr. Gould's plate), which is "of the size of life," I find him about 3½ inches long.

Female. B. "The female resembles the male in her general plumage, but is destitute of any brilliancy on the throat, and has the tail tipped with white.† On measurement of the figure, I find her about 3⅝ inches by 3½ (she being on wing).

Young. C. "The young birds of both sexes, during the first season, have the tail tipped with white, and the whole of the under surface dull white. The ornamental feathers on the throat of the young males begin to appear in the month of September (Wilson)."†

Habits. (3.) My description of the habits of this bird is founded on personal observation‡, and the similitudes are my own. Since the composition of my poem, I have found myself amply borne out by the accounts of Audubon, Wilson, Gould, Gosse, and Sir Charles Lyell. Audubon says that "the ethereal motions of" the bird's

grace, over the whole" (Carv. p. 475). "The body glitters in the sun with green and gold" (G. p. 163) . . . "the head and body brilliant with green and gold plumage" (Ly. *Tr.* vol. ii. p. 227) . . . "the glossy golden green of his back" (Wil.).

* XV. [pp. 164, 165].—"Its gorgeous throat, in beauty and brilliancy, baffles all competition. Now it glows with a fiery hue; and, again, it is changed to the deepest velvet-black" (Aud.). "The throat is just like a glowing coal of fire" (G. *ib.*). . . . "the fire of its throat dazzling in the sun" (Wil.).

† Gou. *ib.*

‡ At Toronto, these birds came now and then to the flowers in the garden of my next neighbour, but were to be seen mostly on the chestnut-trees (*cf.* Gou. *ib.*, Ly. 2nd vis. vol. ii. p. 330) in the College Avenue.

"pinions appear to fan the flower." * Sir C. Lyell † remarked that 91.
"the flower was evidently bent down slightly, as if the bird rested its bill upon it, to aid its wings in supporting its body in the air, or to steady it." ‡ Audubon goes on to say that it "sips" "small portion of" the "liquid honey." § The same great naturalist observes that "it moves from one flower to another, like a gleam of light;" ‖ Sir C. Lyell ¶ remarked, that, "when they darted away, they seemed to emit a flash of bright colour." ‖ Wilson says of one, that it "shot off like a meteor." ** The same great naturalist writes, that "the flight of the humming-bird from flower to flower greatly resembles that of a bee, but is much more rapid." ** Mr. Gould speaks of its "now and then perching" in a "shady retreat" "to preen its wings," and again, in another passage, of its "ever and anon retiring to some shady branches to plume" itself: ** the same habit is noticed by Sir C. Lyell, ¶ and, more than once, by Wilson. "They are"—writes Audubon—"particularly fond of spreading one wing at a time, and passing each of the quill-feathers through their bill in its entire length; when, if the sun be shining, the wing thus plumed is rendered extremely transparent and light." †† Wilson put to the test of a practical experiment their need "of the animating influence of the sunbeams." ††

* XV. [p. 163].
‡ XV. [pp. 163, 164].
‖ XV. [pp. 166, 167].
** XV. [p. 166].
† Ly. *ib.*
§ XV. [p. 163].
¶ Ly. Tr. *ib.*
†† XV. [pp. 165, 166].

92.

The Wild Vines of North America.*

North America possesses many indigenous species of the vine.† They do not range farther north than the limit of European vine-culture; but they flourish there in a colder climate.‡ Some native species are successfully domesticated in Canada, and, with sugar, supply a good wine.§

The vine is associated with the White Man's discovery of North America. The Northmen are said to have named the country ‖ 'the good vine-land' (*Vinland it goda*), and certain it is that Jacques Cartier, ascending the St. Lawrence in the autumn of 1535, called the large island below Quebec the Isle of Bacchus on account of the abundance of grapes there.¶

93.

From the Suspension-Bridge to Queenston Heights.**

About 2½ m. below the Falls, the gorge is but 800 f. wide,

* XIV. [p. 153], XV. [p. 165].

† There are three on Goat Island (Ag., C. p. 21).

‡ Ag., C. p. 182. "The vine is found in the forests all up the Ottawa, a river frozen five months in the year." (K. C. vol. i. p. 300.)

§ St. pp. 68—73, 211, 212.

‖ Robertson's argument against the truth of this discovery, on the ground that the vine has not been found in Labrador, was met by its discovery on Hudson's Bay: but the 'Vinland' of the Northmen is now placed at Massachusetts and Rhode Island, where the best species abound. See War. vol. i., Sch. I. pt. i. p. 106.

¶ See K. C., vol. i. pp. 146, 300. As the Island of Orleans, it is now celebrated for its plums.

** XIV. 5. (8.), (9.), (10.) [p. 154]; XV. 3. (3.) [p. 170], (4.) ["war;" "whirl, and swirl, and roar"].

its general breadth. This narrow part, which extends 93.
:, has been seized on for the site of a suspension-bridge.
t of the depth of the river,* "the erection of piers was
question;" on account of its "fearful velocity" here,
uld be no bridge of boats,—nay, not even could a
be sent across, carrying the first rope to begin the
. Paper-kites were prepared, and, when the wind
ent across, loaded with thin wires." What followed
once conjectured. The thin wires again formed a basis
men and materials were transmitted in a basket, and,
gorge was spanned with a magnificent bridge, of which
story bears railway trains, the lower carriages, horse-
oot-passengers.†

ow this bridge, the river is whirled over black rocks,
rast well with its white foam.‡

. m. below it, the ravine makes a turn nearly at
es. Here the water, after rushing violently against
n cliff, sweeps round and round in a circular basin,
as excavated. This basin, termed 'the Whirlpool,' is
) f. in diameter.§

the Whirlpool there is a roaring rapid, at which the
iffs are but "400 f. asunder."‖

m. below, on the eastern side, is 'the Devil's Hole.'
ich a recess in the cliff as would in the Isle of Wight
a 'chine.' It is between 100 and 200 f. deep.

ohl (K. C. vol. ii. p. 165) says that "the river here is almost as broad." I much doubt his having any authority for this.

(8.) [p. 154]; XV. ["whirl;" pp. 170, 171].
(9.) [p. 154]; XV. ["swirl," pp, 170, 171].
(10.) [p. 154]; XV. ["passage strait," &c., p. 170; "roar,"

93. On the 13th of September, 1763, a British convoy, going from Fort Schlosser* to Fort Niagara,† was waylaid here by some Red Men, chiefly Sennekahs;‡ on their sudden yells, waggons, horses, and men were precipitated; and a little stream, which falls at the head of the *cul de sac*, soon ran red with the blood of nearly all the survivors of the war-cry. Its name, 'Bloody Run', is a significant memorial of the event.

The descent of the Niagara River between the Falls and Queenston is no less than 100 f., nearly all of it lying below the Suspension-Bridge.

94.

Queenston Heights.§

'Queenston Heights,' or 'Queenston Mountain,'‖ is the name of a part of that ridge, which I have already¶ mentioned as extending round great part of Lake Ontario.** It forms the backbone of the Niagara isthmus, and, where cloven by the river, is equidistant between the Falls and Lake Ontario, being about 7 m. from both.†† Its northern side is here a steep

* Fort Schlosser was built, as a trading-post, by La Salle [cf. a. n. 97]. It was from its site, now called 'Schlosser's Landing', that Colonel (afterwards Sir Allan) McNab, by orders from Sir Francis Bond Head, the then Lieutenant-Governor of Upper Canada, set fire to the *Caroline*, cut her adrift, and sent her down over the Falls (2 m. below), in the night of Dec. 29, 1837. The steamer was engaged in carrying 'sympathizers' and provisions to the Canadian insurgents, who had taken possession of Navy Island, which lies just below Grand Island, and comprises 304 acres.

† See a. n. 97.

‡ See Intr.

§ XIV. 5. (11.), 6. (2.) [pp. 155, 156].

‖ How. p. 102.

¶ See a. n. 6.

** a. n. 1.

†† The following, in Br. p. 25, is altogether wrong:—"Queenston is about 9 m. from the Falls, and about 20 m. from Lake Erie."

escarpment, at the foot of which is the village of Queenston.* 94. The highest ground on this part of it is 345 f. above Lake Ontario: the top of the river cliffs is a few feet lower. It stretches eastward as far as Rochester.

A similar ridge runs 120 m. along the southern side of Lake Erie.†

95.

Sir Isaac Brock, and the Battle of Queenston.‡

Major-General Sir Isaac Brock, K.B., was of a respectable Guernsey family, and had seen much service in Europe. On the 30th of September, 1811, Mr. Francis Gore, Lieutenant-Governor of Upper Canada, returning to England on leave of absence, left him in the position of Provisional Lieutenant-Governor and Commander of the Forces in that Province. On August 16, 1812, Hull, the 'American' general, surrendered the fortified town of Detroit, which was the key to the peninsula between Lakes Michigan and Huron, and with it his whole army, amounting to 2,800 men, to Brock's little force, which consisted of 330 British soldiers, 400 Canadian militia-men, and 600 'Indians.' However, on the 13th of October an 'American' force crossed at Queenston. Brock hurried up from Fort George, which stood about 7 m. north, on the western side of the river. He put himself at the head of but two companies, leaving the rest of his forces to follow.§ His ardour and incautiousness caused the untimely sacrifice of his valuable life,

* See a. n. 97.
† See p. 320.
‡ XIV. [p. 155].
§ Br. p. 239.

95. and was a great disaster to the British arms.* He was at the foot of the Heights, when he was shot by some 'Americans' above. He had not completed his 43rd year.

Sir Isaac Brock had shone in the cabinet, as well as in the field. He had been singularly popular among the Canadians, while he was regarded with veneration by the Red Men. After his death, he was "styled 'the Hero of Upper Canada'."† He was killed early in the day. Major-General Sheaffe succeeded to the command. The invaders were dislodged from their strong position; and their loss, in killed, wounded, and prisoners, amounted to at least 1000 men.‡ "They were so warmly pressed by" the Anglo-Canadian "troops and the 'Indians', and had so little prospect of obtaining quarter from the latter, that a great number wildly flung themselves over the steep, and tried to save their lives by catching hold of the trees upon it; but many "were frightfully" mangled "by the rocks, and others, who reached the river, perished in their attempts to swim across it. Several, who had dropped among the cliffs without receiving any injury, were afterwards killed by falling upon their own bayonets, while leaping from one spot to another." §

96.

Brock's Monument, and the Prospect from it.‖

A monument was erected to Brock on the Queenston Heights

* How. p. 91. † How. pp. 90, 91; Ha. p. 73; Br. p. 239.

‡ So says D. (p. 204), who always makes the best possible of the fortunes of the 'Americans.' § How. p. 88.

‖ XIV. [pp. 155, 156]. My statistics in this note are obtained from D. and N. p. 45.

1 1826, but blown up in 1840 by a person, who, it is said, was 96. ncerned in the insurrection of 1837—1838.

The present monument was commenced in 1853 and com-leted in 1856. It cost £10,000 sterling. It is composed of estone quarried in the neighbourhood. Its base is 40 f. square nd 35 f.* high. Above is a tablet 35 f. high, with historical evices on the four sides. This is succeeded by a fluted shaft, bout 100 f.† high, 30 f. in circumference, and surmounted by a orinthian capital, on which stands a colossal statue, 18 f. high, f General Brock, telescope in hand.‡ The total height is 185 f. he monument is built over the remains of General Brock and is *aide-de-camp* Colonel John M'Donald, who died of wounds eceived in the battle. It is surrounded by a massive stone all, 80 f. square, and adorned, at the corners, with trophies 7 f. high. It is ascended by a spiral staircase.

The view from the top is "most gorgeous" § and "very ex-ensive." ‖ At one's feet is the lower part of the Niagara River,¶ ith "the fertile and well-cultivated" ** tracts on both sides of . On the right of the mouth of the river,—stretches the well-ooded and much-indented shore of Lake Ontario. On its left, -gracefully curves that deep recess of the lake, at the head of hich is the city of Hamilton; and the coast view includes the liffs east of Toronto, called 'the Toronto highlands.' Between ie two coasts,—the horizon is bounded by the waters of the uge lake.††

* "30 f." (N. *ib.*).
† "75 f." (N. *ib.*).
‡ XIV. [p. 153].
§ N. *ib.*
‖ Br. p. 240 . . . "the finest and most extensive that Upper Canada fords" (How. p. 102).
¶ a. n. 97.
** Br. *ib.*
†† The above outlines of the view are from my own observation (cf. XIV.). 156]). Eulogistic sketches of it may be found in Br. (*ib.*) and How. (pp. 86, 92).

97.

From Queenston Heights to Lake Ontario.*

In the 7 m.† comprised by this part of the river, its descent is but 4 f.,‡ and it is navigable. The cliffs are only 30 or 40 f. high: the trees on them are fewer and smaller than in the deep gorge higher up, but their green forms a pleasant contrast with the ruddiness of the cliff and clay above it.§ The land on both sides is flat, fertile, and well-cultivated.‖ The length of Queenston suspension-bridge is 1045 f. At its mouth, the river is about ½ m. wide. Here, on the western side, is the town of Niagara (formerly Newark ¶), on the eastern is Fort Niagara. The former was burnt by the 'Americans' on the 12th of December, 1813. The latter began its existence in 1679, as a palisaded enclosure under the directions of La Salle; ** it was taken by the British, under Sir W. Johnson,†† in 1759; it was given up to the United States in 1796, surprised by the Anglo-Canadians in 1813, and restored to the United States in 1815.‡‡

98.

The Thousand Islands.§§

A charming labyrinth of islands,—which are of every imaginable size, shape, and appearance,—extends some 50 m. below Lake Ontario. It is sometimes, as a part of the river St. Lawrence

* XIV. [p. 156]; XV. 4. [p. 171].

† ". . . about 15 m." [erroneously] (K. C. vol. ii. p. 117).

‡ Ly. Tr. vol. i. ch. ii.

§ XV. ["brave banks," p. 171]. The Red Man would be particularly prone to admire them. See p. 343, f. n.

‖ XIV. 6. (1.), (2.), (3.), (4.) [p. 156]; XV. 4. [p. 171].

¶ See a. n. 2. [pp. 175, 176].

** See pp. 325, 336.

†† See p. 335.

‡‡ See p. 336.

§§ XIV. [p. 157]; XV. [p. 172].

called 'the Thousand Islands,' sometimes, being viewed as one 98.
of the lakes, 'the Lake of the Thousand Islands.' The boundary-commissioners found the actual number of the islands to be 1692.* The breadth of water is 12 m. at their beginning, 2 m. at their end.

99.

THE ST. LAWRENCE RAPIDS.†

There are eight rapids in the St. Lawrence.‡ The first seven are of sufficient importance to need the construction of canals for ascending steamers, some, indeed, being so dangerous as to require four men at the wheel and two at the tiller; the first of the seven is 66 m. below Lake Ontario, the last about 180 m. (just above Montreal). The eighth is 305 m. below that lake (45 m. above Quebec).

100.

THE MOUTH OF THE ST. LAWRENCE.

About 270 m. below Lake Ontario is the point reached by the highest tides. About 320 m. down, the shores of the water, hitherto generally low, become from 60 to 80 f. high, and almost perpendicular: 350 m. down is Cape Diamond,—a fine bluff, which is 350 f. high, and is crested with the fortress of Quebec; opposite it is Point Levi,—a height rather lower, and rather less prominent.§ After a break on the northern side,—

* B. vol. i. p. 156. † XIV. [p. 157].

‡ From the head of Lake Erie to the Atlantic Ocean, the main chain of the Laurentian waters stretches in a north-easterly direction.

§ XIV. [p. 157]. Cape Diamond is so called from the little 'diamonds' picked up on it. We found some on it, near Wolfe's monument, on the site of his victory and death.

100. caused by the valley of the St. Charles, a tributary that flows in just below Quebec,—the shores of the estuary, from Cape Diamond downward, are lined with lofty eminences; but of these the northern are by far the more striking, and rear themselves close to the water. Beginning about 10 m. below Quebec, they rise between 2000 and 3000 f. high, towering inland as 'Les Éboulemens', and throwing out majestic headlands. About 130 m. below the fortress-city, they are cloven by the deep,* dark† Saguenay.‡ Here the estuary has gradually attained the width of 20 m. After having opened out to that of 35 m., it is contracted, by a northern promontory, to that of 24 m.: but here, 300 m. below Quebec, it expands into a gulf which measures 240 m. from west to east, and 300 m. from north to south. Above this magnificent body of water stretch "the mountains of the northern shore, having their snow-capt crests elevated to a vast height."§ The Gulf of St. Lawrence has three communications with the Atlantic Ocean. The width of the southernmost, which divides the peninsula of Nova Scotia from Cape Breton Island, is but ½ m.; that of the channel between Cape Breton Island and Newfoundland is 48 m.; that of the Strait of Belle Isle,‖ which separates Newfoundland from Labrador, is 10 m. This last is passed through, in the summer-months, by the steamers, which ply between Quebec and Liverpool; but icebergs are often met with.¶ In the winter-months, these steamers run to Portland, a town in the State of Maine.

* The depth of this river is, for the most part, 145 fms. in the centre, 100 fms. at the sides. In one recess, it is no less than 1½ m., while the cliff rises 1500 f. above this stupendous hollow. In another, it is 1½ m. If the bed of the St. Lawrence were laid dry, there would still be 100 fms. of water in the Saguenay. The width of the latter is from ¾ m. to 2 m. (Bayfield).

† See p. 247, f. n. ‡ On the word, see pp. 211 (f. n.) and 184.

§ Mart. p. 76: cf. XV. [p. 172].

‖ So called from an island (21 m. round) at its north-eastern end.

¶ VI. [p. 49]; XV. [p. 172].

SUPPLEMENTAL NOTES.

Note to I. 6, 10, 11, 12.

THE BEAUTY OF LAKE SIMCOE.*

Mrs. Jameson† calls Lake Simcoe a "most beautiful piece of water."

Note to I. 8, 9, 10.

THE BEAUTY OF LAKE KOOTCHI-TCHING.

"If"—writes Mrs. Jameson‡—"I had not exhausted all my superlatives of delight, I could be eloquent on the charms of this exquisite little lake."§

Suppl. to a. n. 11 [*p.* 181].

THE NAME OF LAKE KOOTCHI-TCHING.

Mrs. Jameson‖ writes "Lake Cuchuching." I do not now think it possible that the last syllable of this word has any

* See, on its present name, a. n. 8, on former names a. n. 80, and its suppl.

† Ja. p. 313.

‡ Ja. p. 312.

§ . . . "and"—she continues—"the wild beauty of the rapids of the River Severn."

‖ Ja. *ib.*

affinity to *-gahming* (= 'waters') and its kindred. Most likely we have here the termination (*-ing* or *-ong*) which denotes locality.* This is all that I would venture to say about the word.

Suppl. to a. n. 12 [*p.* 182].

The word 'Penetanguishene.'

This place is so called "from a high sand-bank, which is continually crumbling away. The name signifies 'Look! it is falling sand.'" †

Note to I. [*p.* 9] *and XV.* [*p.* 167].

The Lightning-Bug or Fire-Fly.

Under this head, Carver‡ writes in a way that reminds one of Herodotus. In the course of his quaint account of the insect, he says that it is "about the size of a bee, but of the beetle kind," and that the fitfulness § of its phosphoric light (which is placed, chiefly, at the junction of the *thorax* and the *abdomen*‖) seems to be caused by the expansion and contraction of its luminous under-wings. He amusingly observes that these insects "seem to be sensible of the power they are possessed of, and to know the most suitable time for exerting it; as in a very dark night¶ they are much more numerous than" in other nights. He also says that "they are only seen during June,

* See p. 307, f. n.
† Ja. p. 307.
‡ Carv. p. 491.
§ I. [p. 9].
‖ *Règne Animal*, t. iv. p. 445, note. Cf. *Nouvelles Annales du Mus. d'Hist. Nat.*, t. ii. p. 66; and *Zoological Journal*, vol. iii. p. 270.
¶ XV. [p. 167].

July, and August," and "chiefly in low swampy land," the latter of which statements I can confirm from my own observation.*

I often saw them on the wing; and I saw one crawling on the wood that lay on the 'American' wharf at Saut Ste. Marie.†

Suppl. to a. n. 20, (2.), *A.*

The word 'Mahnitoolin.'

Assikinack,—though "a full-blood 'Indian', and a son of one of the chiefs of the Odahwas settled on the island" ‡ of this name,—is quite wrong in thinking that 'Mahnitoolin' § is a contraction of 'Mahnitoo Island.' The word is much older than the English conquest of Canada: Charlevoix ‖ calls the island 'Manatoualin'. Mrs. Jameson ¶ writes thus:—"The word 'Manitoolin' is a corruption, or Frenchification, of the 'Indian' 'Manitoawahning', which signifies 'the dwelling of spirits.'" It seems to me that this is, in all probability, substantially right. The appearance of the letter 'l' (which does not belong to the Ojibwa and Odahwa dialects **) indicates that the word is the result of the French mutilation of some Indian word.†† Nor is the disappearance of the 'w' in 'Manitoawahning' any difficulty: Heckewelder observed that this letter has, in the Algonquin dialects, a whistled sound; and this sound is "easily

* For instance, they were to be seen near my own residence [see p. 2, f. n.].

† See a. n. 28, (2.).

‡ From the footnote of the editor of *The Canadian Journal*, at the beginning of Assik. i. See Index of Authorities.

§ In the French, the word is written 'Manitoulin.'

‖ Ch. t. iii. p. 283. ¶ Ja. p. 273.

** See p. 188.

†† Thus, I apprehend, 'Alimipegon' (Ch. t. iii. p. 281), 'Alempigon' (Sch. I. pt. iii. p. 524), and 'Allanipegon' (Carv. p. 137), are possibly French corruptions of 'Neepigon' [a. n. 69].

dropped, when aboriginal words are pronounced by the vocal organs of Europeans."* Mrs. Jameson, however, does not appear to have troubled herself to account for such a metamorphosis. Nor was she aware that the word 'Mahnitoo-wahning' (= 'spirit-dwelling') was originally applied, not to the group of islands, nor even to the greatest of them, but to a deep hole in "a bay toward the south-east end of" Great Mahnitoolin Island, because this hole was supposed to be the abode of a spirit.† So Martin,‡ who is followed by Warburton and others, interprets the word as equivalent to 'sacred', carelessly taking§ the word to be the same as 'mahnitoo' (= 'spirit'), the appellation of several islands in Lakes Superior and Michigan.‖

I have found the word successively written 'Manatoualin' (Ch. *ib.*), 'Manataulin' (Carv. p. 144), and 'Manatouline' (Sch. I. pt. iii. p. 526). It is commonly written, as by Martin, 'Manitoulin', which is, be it remembered, a French word, and pronounced 'Mahnitoolin.'

Suppl. to a. n. 21 [*p.* 189].

La Cloche.

"The island of La Cloche"—writes Dr. Bigsby¶—"is so called from some of its rocks ringing like a bell, on being struck. This

* Brunovicus, Hist. Mag., Jan. 1861. The Rev. S. T. Rand, speaking at Halifax, has recently said that "They call the Eastern tribes '*Wob'nakie*', *Wob'n* [Elliot (El.) writes *wāban*: see p. 344], in both Micmac" [see p. 269, f. n.] "and Ojibway, meaning 'the dawn', and hence 'the east'" (*10th Report of the Micmac Missionary Society*, p. 30): the same word has been usually written by Europeans '*Abenaki*' or '*Ab'naki*' [*aki* is = 'land'].

† See p. 188. ‡ Mart. p. 116.

§ *Ib.* f. n.

‖ See X. (p. 85), and p. 237 (especially f. n.).

¶ Bigs. vol. ii. p. 105.

ticularly applies to one loose basaltic mass, about 3 yds. are."

Suppl. to a. n. 23.

The Wild Raspberries of the Lake-Country.

They are,—writes Mrs. Jameson,*—"as fine, and large, and ndant as any I have seen in" English "gardens." Of the ne fruit Mr. Gosse† writes thus:—"I think it is the most icious of our" [i. e. the Canadian] "native fruits:" it is "fully ual, if not superior, to the garden-raspberry of England,—an usual thing, for the advantage is almost universally on the e of the cultivated fruit."

Note to IV. 2, *and suppl. to a. n.* 30.

The Entrance into Lake Superior from below.

"It has been observed by travellers"—says Carver‡—"that entrance into Lake Superior from" St. Mary's River "affords of the most pleasing prospects in the world." The following taken from Mr. Brown's§ description, which is more minute in that from which the foregoing is extracted:—"From the ghts of Gros Cap, composed of the rock of the old red sand- ne,—the sides of which were partially covered with junipers. ebells, wild briars, and other vegetation, reminding one of Scottish hills—we overlooked a scene of the most imposing ndeur possibly to be imagined."

The word 'Mamainse.'

Dr. Bigsby‖ speaks of "Marmoaze" as "41 m. from St.

* Ja. p. 312.
† G. p. 126.
‡ Carv. p. 143.
§ Br. p. 31.
‖ Bigs. vol. ii. p. 189.

Mary's River." In a note, he says that it is "a Chippewa word signifying 'an assemblage', and here referring to islets and reefs. It is"—he continues—"the 'Meminee' of the '*voyageurs*.'"

One would expect '*Namainse*,' rather than '*Mamainse*', as the equivalent to 'little sturgeon', Mr. Longfellow* adopting '*nahma*' as 'sturgeon', and Schoolcraft† giving '*nahmay*' as the equivalent in the dialect of the Ojibwas of Saut Ste. Marie.

It may be well to state here that *-ains* and *-ongse* have appeared in other places in this book‡ as diminutive suffixes, and are to be added to the four mentioned by Schoolcraft.§

Suppl. to a. n. 32 (2.) [*p.* 209].

Serpentine near Lake Superior.

Serpentine is found on Presqu' Ile River (a stream that flows into Lake Superior between Ontonagon and Montreal River), as well as above the Upper Falls of the Menomonee River (which are nearly as far up as the junction of its two feeders).‖

Suppl. to a. n. 35 (1.).

The word 'Missipicooatong' (or '*Michipicoten*').

I have already (in p. 305, f. n.) virtually given a supplement to a. n. 35 (1.). To this it may be added, that, while *-ong*

* H. v., viii.

† Sch. I. pt. ii. p. 466.

‡ See pp. 334, 336 (f. n.). 'Mushkodainsug' is = 'people of the little prairies', '*mushkoda*' being = 'prairie', *-ains* being a diminutive suffix, and *-ug* being the animate plural [see p. 351, f. n.]. (See Sch. I. pt. i. p. 307.) Charlevoix (t. i. p. 447) says that 'Mascoutenec' is their true name, and that it means 'an open country', adding that, from the similarity of two aboriginal words, it was erroneously supposed to mean 'a land of fire'—a term certainly applicable to the oft-burning prairies.

§ See p. 292, f. n.

‖ F. and W. pt. ii. pp. 17, 25.

probably means 'at',* *-ooat-* is, perhaps, merely a meaningless link. I have observed such links in other Ojibwa words.

Carver† writes 'Michipicooton.'

Suppl. to a. n. 36 [*p.* 222].

The word '*Matchi*' in '*Matchi Mahnitoo.*'

There is no reason to doubt that, in the case of the name '*Matchi Mahnitoo*', '*matchi*' is = 'evil', the whole being = 'Evil Spirit.' Schoolcraft‡ gives '*Matchi Monnedo*', '*Muhji Munnedo*', '*Mawchi Mawneto*', and '*Mitchi Monnedo*'§ as the forms in the dialects of the Ojibwas of Saut. Ste. Marie, Grand Traverse Bay,‖ Saginaw,‖ and Mackinaw. He¶ gives '*mudji*', not '*matchi*', and '*muhji*' as the equivalents to 'wicked' among the two former. Elliot** renders 'evil' by '*matchet.*' Mrs. Jameson†† says that '*Matchadash*' (or 'Matchedash'), the name of that inlet of the Georgian Bay into which the Severn flows, "signifies 'bad and swampy place':" doubtless, she should have rather said 'bad (i. e. swampy) place.'

Suppl. to a. n. 36 [*pp.* 222, 223].

Inferior Spirits, such as the Spirit of Keetchi Gahmi.

Carver‡‡ says that the Red Men "suppose" spirits, of a lower rank than the Good Spirit and the Evil Spirit, "to preside over all the extraordinary productions of nature, such as those

* The termination *-ing* has the same meaning (see pp. 374, 307).
† Carv. p. 137.
‡ Sch. I. pt. ii. p. 458.
§ See p. 219.
‖ See p. 306.
¶ Sch. I. pt. ii. p. 467.
** El., *The book of Isaiah*, v. 20.
†† Ja. p. 311.
‡‡ Carv. p. 382.

lakes, rivers, or mountains, that are of an uncommon magnitude; and likewise the beasts, birds, fishes, and even vegetables or stones * that exceed the rest of their species in size or singularity. To all of these they pay some kind of adoration. Thus, when they arrive on the borders of Lake Superior,† on the banks of the Missi-sippi, or any other great body of water, they present to the spirit, who presides there, some kind of offering." ‡

Suppl. to a. n. 45 (3.).

The word 'Canada.'

In the Iroquois dialects, the words equivalent to 'village' (*kannata*, &c.) are very like those equivalent to 'lake.' § Hence, it has been argued that 'Canada' means 'lake-country': ‖ but this seems to me hardly probable.

Suppl. to a. n. 46 [*p.* 247].

The word 'Kahministikwoya.'

Dr. Bigsby ¶ writes thus:—"Kaministigua River ('River of

* See p. 342.

† I have already [in a. n. 36 (p. 222)] said that I apprehend that they revere the spirit of the lake rather than, as Father Alloüez states it, the lake itself. This view of mine is corroborated by the fact that names of lakes take the animate plural [see a. n. 80 (p. 351, f. n.)]. I now find Charlevoix (iii. p. 281)—after repeating the statement in the *Relation* of Alloüez without mentioning that it is not his own—adding that he nevertheless thinks the object of worship is not the lake itself, but the spirit (*génie*) who presides over it. It seems to me better to say that it is the spirit who animates it.

‡ He then refers to his relation (in p. 67) of having seen a chief of the Winnebagoes (whose name is preserved in that of a lake west of Lake Michigan) sacrifice all his valuables at the Falls of St. Anthony on the Missisippi. On the spirits of the Niagara Falls, see a. n. 89.

§ Schoolcraft, *Notes on the Iroquois*, pp. 594, 595.

‖ "Hendrick," Hist. Mag., June, 1857. ¶ Bigs. vol. ii. p. 231

the Isles',—Chippewa"). Certainly '*minis*' is = 'island' in the Chippewa (or Ojibwa) language,—a fact I observed when I first met with the word. 'Ka-' appears in 'Kah-kah-beka'.*

Note to VII. [*p.* 67], *and suppl. to pp.* 279 (*f. n.*), 268.

The Red Man's Plaiting his Hair.

Catlin† gives an etching of a Red Man, whose 'back hair' "floated in plaits," and Mr. Longfellow‡ writes thus of the dandy, Pau-Puk-Keewis:—

> From his forehead fell his tresses,
> Smooth, and parted like a woman's,
> Shining bright with oil, and plaited.

Suppl. to a. n. 62 (2.).

The Sandy Hills called *Le Grand Sable*.

I have made no error in speaking of this chain of hills as "the sandy hills" (IX. ii.): but they should not be called "sand-dunes", as they are by Mr. Longfellow§ and Dr. Schoolcraft.‖ They would appear to be rather hills coated with sand. Messrs. Whitney,¶ having ascended the ridge to measure its height (which they found to be 336 f.), "discovered, at the very top, layers and masses of coarse pebbles, resting on the sand, and scattered through it. These, of course, could not have been blown from below."

* See p. 291.
† Cat. vol. ii. p. 196.
‡ H. xi. (p. 82).
§ H. xi. [p. 83].
‖ Sch. H. L. p. 299.
¶ F. and W. pt. i. pp. 210, 211.

Suppl. to IX. f. n. c [*p.* 79].

The White and the Red Trillium.

"These flowers"—says Mr. Gosse,* in an account of them—"are called by some of the Americans the White and the Red Death: for what reason so ominous a name is given them, I am unable to determine." It is a happy coincidence, that I have supposed Leelinaw to select the former for one of the components of her wreath.

Note to XI. [*pp.* 102, 105].

'Grandfather' a Title of Respect.

The "stately crane" is addressed by the title of "grandfather" in Dr. Schoolcraft's "legend",† as well as in my paraphrastic canto. Mrs. Jameson says that "'grandfather' is a title of very great respect." Henry‡ relates that the Ojibwas, whom he accompanied from Saut Ste. Marie to Fort Niagara, meeting with a rattlesnake on the north-eastern coast of the Georgian Bay, addressed it "by the title of 'grandfather', beseeching it to take care of their families during their absence, and to be pleased to open the heart of Sir William Johnson, so that he might 'show them charity' and fill their canoes with rum."

* G, p. 159.
† See Preface.
‡ See p. 335.

Note to XIII. [*p.* 140], *and suppl. to a. n.* 76.

The Ojibwa Name of the Milky Way.

Inhabitants of the lake-country of North-America would be e more likely to imagine the Milky Way to be a multitude of osts, on account of the clearness of the sky in that region ring frosty nights. The following passage, which, as well as other, expressly mentions the Milky Way, is selected from reral, in which Mr. Howison* speaks of his personal observa-n of this in the peninsula between Lakes Huron and Erie:—

"The night was cloudless and beautifully clear; and the rs gave so much light, that I could have read a book without y difficulty. The skies in Canada, during winter, are pecu-rly transparent and dazzling. The brilliancy of the different nstellations, and the distinctness of the galaxy make a stranger nost believe he has been removed to a new hemisphere, and ought nearer to the heavens than he ever was before."

Suppl. to a. n. 80.

Other Old Names of Lake Simcoe.

Bayfield, in the admiralty-charts, gives 'Shaineong', as an original name. Henry speaks of the lake as Lac aux Claies.

Another Old French Name of Lake Superior.

Lake Superior was once given the name of Lac Bourbon.†

* How. p. 227; cf. pp. 144, 180, 206.

† Bigs. vol. ii. p. 178.

Note to XV. [*p.* 161].

Comparison of the Life and Death of Men with those of Trees.

Herr Kohl,* I find, relates that, while he was looking at the drawing of a *mahnitoo-wigwam* (= 'spirit-house') † on a birch-bark pouch,‡ he observed an object, which looked "like the drum-stick, with which the midés" [*meedas* §] "beat the great drum † in their temple-ceremonies." The Red Man said, though, "that it was not a ‡ drum-stick, but 'an emblem of life'; the tree of life was intended by it. 'Like trees,'—he said,—'we grow up; and like trees we pass away again.' I remembered,"—says Herr Kohl,—"having noticed ‖ that, when the people in the temple seized the drum-stick, they had also made some references to the tree of life. As everything among these 'Indians' is emblematical or symbolic, it is very possible they attach such a meaning to the drum-stick."

Suppl. to a. n. 91.

The Humming-Bird.

The Mexicans used to call humming-birds 'rays of the sun', 'tresses of the day-star', ¶ and 'murmuring birds.'

* K. p. 152. † See **The Wahkahta's Dream**: iii. 1, 8, 9.
‡ See p. 196. § a. n. 75 (2.).
‖ He refers to K. p. 42. ¶ XV. (p. 163).

The Dahkohta's Dream;

OR

The Vision on the Dark River.

The Dahkohta's[a] Dream;

OR

The Vision on the Dark River.[b]

I.

1.

" O WARRIOR grim of stalwart[a] limb!
" Prithee, tell me, wherefore shown
" These deft-drawn lines and strange-shaped signs
" On thy pipe of ruddy stone.—[c]

a On the Dahkohtas, see pp. 270, 325, 326.

b This is a river, which flows into the Missi Seepi (commonly written 'Mississippi'), or Great River [see pp. 193, 307 (f. n.), 327 (f. n.)], from the west, at, about, lat. 45°, long. 93°. Its Dahkohta name is 'Minnee Sohta' (= 'water-dark', i. e. 'dark water'), whence 'Minnesota', the name of one of the United States. Schoolcraft (Sch. I. pt. i. p. 183) says that this name originates from its "peculiar clouded colour," adding that it "is uncertain whether this phenomenon be due to sedimentary blue clays brought down from its tributaries, to leaves settled in its bed, to thick masses of foliage overhanging its banks, or the influx of the" [uppermost] "Mississippi waters in its flood."

He also says that "by the Chippewas" [or Ojibwas], "who live north and east of the Dacotas, this river is called 'Oskibugi Seepi' or 'the Young-Leaf River', in allusion to the early foliage of its forests," in comparison with theirs.

It is also called 'St. Peter's River.'

c The chief 'pipe-stone' quarry is on the southern part of the Côteau des Prairies, in, about, lat. 45°, long. 97°. To the Red Man, it is sacred, and associated with numerous legends. Catlin gives a chemical analysis of this stone by Dr. Jackson, of Boston. (Cat. vol. i. pp. 31, 234; vol. ii. pp. 160, 163—177, 201—206; H. i.; K. pp. 282, 283; Carv. pp. 90, 101, 359.)

"Now rede me right, this winter-night,—
"With thee and me alone."

2.

In rich array, all grimly gay,
Was that proud chieftain drest;
Bright shells[d] did deck his vermeil'd[e] neck,
The eagle's quills his crest:[f]
And, lo! scalps four, begrimed with gore,
Gloom'd his gay-spangled vest.[g]

3.

"White Man!"—quoth he—"what thou dost see—
"It minds me of my great dream,—[h]
"How foes twice twain, as in war-path slain,
"To sink from sight did seem,—

[d] Catlin (vol. i. p. 222), describing a Dahkohta chief who sat to him for his portrait, says that he had "on his neck several strings of *wampum*,"—that is, perforated bits of "vari-coloured shells," hung on deer-sinews. (Other instances of this are in Cat. vol. ii. pp. 22, 23.) Shells are regarded as charms (see a. n. 75, p. 343; Sch. I. pt. i. p. 86; K. pp. 48, 136).

[e] Catlin (*ib.*) says that "the neck and breast and shoulders of" the same chief "were curiously tattooed, by pricking in gunpowder and vermilion, which was put on in such elaborate profusion, as to appear, at a little distance, like a beautifully-embroidered dress."

[f] Herr Kohl (K. p. 402) states this, in the passage on which this poem is based. Catlin (vol. i. p. 2) speaks of 'Indian' chiefs, as having "their brows plumed with the quills of the war-eagle," and often depicts or describes them as thus decorated.

[g] Catlin (especially in vol. i. p. 240) says that scalps are often hung on the dress.

[h] It is a common thing for a Red Man to have had what he considers the great dream of his life, and Herr Kohl (K. *passim*) gives many other instances besides this one. On the importance attached to dreams and the supposed obligation to carry them out, see a. n. 74.

" How I woke, and rose, and slew our foes
"On their own loved Chippewa stream.[i]

II.

1.

" Long while did last that weary fast,—[j]
" At fall of leaf, I weet:
" Long while my aching eyne did wake;[j]
" Long while I ate not meat;[j]
" Our mystic song I mutter'd long,
" The magic drum long beat.[k]

i The Chippewa River is a north-eastern tributary of the Missi-sippi (see my map). It derives its name from a Chippewa (or Ojibwa: see p. 265) village at the foot of the lake which is at its source. (Carv. p. 104).

Since the composition of this poem, I have found that I have been fortunate in imagining this stream to have been the scene of the Dahkohta's exploit. Carver, in his map, marks a "road of war between the Chippeways and Nandowessie" [i. e. Dahkohtas: see a. n. 72 (p. 326, f. n.)], as running from the Falls of St. Anthony (on the Missi-sippi: see suppl. to a. n. 36), nearly due east, to the neighbourhood of the junction of the Flambeau River with the Chippewa River, and he speaks (p. 94) of the warfare as "continually" going on at the time (1766, 1767). Herr Kohl (K. p. 23) was given by an Ojibwa (or Chippewa) an account of a canoe-fight, on the Chippewa River, in which the narrator won some Dahkohta scalps.

The Red Man sets great value on fasting and voluntary sleeplessness, not only as disciplinary preparations for the privations to be expected in warfare and in the chase, but, still more as the means of getting "powerful and good dreams" (K. p. 374). Shinguak-ongse—a remarkable dream of whom has been related (in p. 336, f. n.)—had such dreams from his youth up. Twice in his tenth year did he, during ten consecutive days, abstain from taking a particle of food; and, "when grown up, he showed himself strong in fasting. . . . He said he fasted, because he wished to have fine dreams." (*Ib.* cf. K. p. 234, and Carv. p. 285.)

k Compare a. n. 75.

2.

" And long while now on the red pine's [1] bough
" My dreary dream-bed [1] hung;
" And to and fro, as the gale did blow,
Long while it sway'd and swung:
" Long while, 'mid the yell of the storm-wind fell,
" To and fro was my lithe frame flung.

3.

" As I gazed on high, o'er the reeling sky
" Full many a cloudlet pass'd;
" And I mark'd how all the tree-tops tall
" Were bent by the mighty blast.—
" Know, Sagganosh [m] chief! at fall o' the leaf
" I kept that weary fast.

4.

" Each huge tree sway'd in the eerie shade,
" While that fearful tempest blew;
" And the light leaves flitter'd, and their fair forms glitter'd
" With many a death-flush'd hue;
" And I mark'd them gleam in yon dark stream, [b]
" Before my tossing view.

[1] See p. 221. An old man, who related to Herr Kohl the great dream of his youth, said that a lofty red pine was selected for the dream-bed (K. p. 234).

[m] Among the Dahkohtas, this word is = 'English' (Cat. vol. ii. p. 173, Carv. p. 96). The Ojibwa word is 'Yaganash' (see p. 89, f. n.).

5.

" Through the shimmering throng swept a shrill sad song,
" As they whirl'd in trembling round;
" Each lithe stem moan'd, each stout trunk groan'd,
" With a doleful dirge-like sound:[n]
" Till, I wot, there came o'er my wearied frame
" A wondrous trancèd swound.

III.

1.

" Then far was I from reeling sky,
" Then far from wind-rent wood,
" No more my aching eyne did wake,
" My parch'd lips yearn for food:
" Then sped my soul to the lonely knoll,[o]
" Where the Mahnitoo-Wigwam[o] stood.

2.

" I wis, there sate,—in ancient state,
" And order due,—our sires,—

[n] I have introduced this imaginary scene, in order to account the better for some features in the vision.

[o] The *meedas* [a. n. 75 (2.)] hold great and solemn assemblies of their society,—sometimes in the open air, sometimes in a rectangular wigwam, which is not roofed over, but open above. In the former case, it is "about fifty feet long and about fifteen feet broad." In the latter case, it is, Herr Kohl found, forty feet long. In one, which came under his observation at La Pointe (Lake Superior), it extended from east to west, and its entrance was at the eastern end, while the way out was at the western. It is built "on an open" and "elevated spot." "No one may enter, who has not been invited." It is sometimes called the *wigwam* [a. n. 54] of the *meedas*, sometimes the *mahnitoo-wigwam* ('spirit-house'). (See suppl. [p. 384]; Assik. ii.; Sch. I. pt. i. pp. 358, 360; K. pp. 40, 41, 151.)

" As they sate, of yore, the hearths before
" Of our sev'n council-fires,[p]
" All grimly dight with war-paint bright, [q]
" And garb that awe inspires.[q]

3.

" There, hoar with age, sate 'sachem'[r] sage,—
" There many a holy seer,—[s]
" And warriors bold,—and wise men[t] old,
" In all their grisly gear,[q]
" With 'shee-shee-kwoys'[u] of grewsome noise,
" With many a bristling spear.[u]

4.

" Grim mask to the head and raiment dread,
" Hung the skin of the yellow bear:[u]
" From each ample fold hung skins untold,
" Stored, I wis, with amulets rare;
" Yea, priceless[v] charms for all human harms,
" In myriad skins,[w] were there.

p p. 270, f. n. q p. 343, f. n. See Hi. vol. ii. p. 127, Cat. vol. i. p. 40.
r p. 311. s The *jossakeed* [a. n. 75 (1.)]. t The *meeda* [a. n. 75 (2,)].
u The *shee-shee-kwoy* ('rattle') [p. 342] is shaken with the right hand, while the "'medicine'-spear" [p. 343] "or magic wand" is brandished by the left (Cat. *ib.*). The yellow bear—an inhabitant of the Barren Grounds [p.213], which lie north and east of Great Slave Lake (at, about, lat. 62°, long. 115°) and stretch thence to the Polar Sea—is much dreaded by the Red Men of that region (Rich. F. B.), and its skin is viewed with superstitious awe by those of southern parts (Cat. *ib.*).
v Enormous prices are paid by the Red Men to each other for charms. Herr Kohl (K. p. 382) met with a chief, who had paid 30,000 dollars for his.
w See a. n. 75, (2.), A.

5.

" There were skins of all, that run, or crawl,
" Or glide, in wood or pond;
" Yea, and countless things,—claws, tails, and wings,—
" Had those olden warlocks donn'd:
" The folds of that skin they glow'r'd within,—
" They wound o'er that magic wand.[u]

6.

" Yea, and old-world lines and forgotten signs,—[w]
" That sickness all dispell'd,
" That would shield from ill, or foeman kill,[w]
" That mightiest spirits quell'd,—[w]
" In the monstrous snakes of the old-world lakes[x]
" Were borne by those men of eld.

7.

" And 'mid that array the huge stone[y] lay,—
" The stone of Unktahee,[y]
" That Serpent[y] dread, which hath His bed
" In the depths of the vasty sea.—[y]

x The traditions of the Red Men tell of monstrous serpents, that abode, any ages since, in the great lakes, and devoured the men of their shores.

y "A large stone"—says Herr Kohl (K. p. 42)—"lay in the grass, in the ntral line of the" temple, "but nearer the east door." It "was left un- uched during the entire ceremony." He questioned a *meeda* about it. 'See!'—said the *meeda*, pointing to heaven—'the Good Spirit is up there, id the Evil Spirit'—he added, pointing down to the earth—'is there under . The stone is put there for him.'"

While the Ojibwas call the Evil Spirit, or God of the Water, 'Matchi ahnitoo' (= Evil Spirit: see a. n. 36 [pp. 220—222] and suppl. to a. n. 36), e Dahkohtas call him 'Unktahee' (Sch. I. pt. iii. pp. 485, 232). He "is

" In ancient state those phantoms sate,—
" An awful companie.

8.

" They bade [o] me come, and beat the drum,—
" The drum of eerie tone,— [z]
" And bow, and sing, to the Water King,[y]
" A-near the magic stone,—
" That great is He who haunts the sea,—
" That He is Lord alone.

9.

" I sate, I bow'd, I pray'd, I vow'd,
" Amid that awful throng:
" I bent the knee to Unktahee;
" I call'd upon him long:—
" The big drum [z] rung, the while I sung
" Our ancient mystic song:

the master-spirit of all their juggling" [a. n. 75] "and superstitious belief," and from him they think they get all their "supernatural powers." He "and his associates are seen in their dreams." (*Ib.*) Mr. Longfellow (H. xv. [p. 111) relates how Chibi-abos was "drowned in the deep abysses of" [cf. IV. 4 (p. 27)] Lake Superior by Unktahee and "the Evil Spirits,"—that is, to use Schoolcraft's expression, "his associates."

Herr Kohl (K. p. 422) was told a story (the basis of my Canto XI.), in which the Evil Spirit, or Lord of the Water, comes up in the form of a huge serpent. Serpents are considered to belong to him [see a. n. 36, p. 221].

By "the vasty sea," Lake Superior is to be understood (as in XI. [p. 111]).

[z] "In the middle of the temple was the big drum, which in religious ceremonies is beaten with a small wooden hammer fastened to a long wand. It is slightly different from the ordinary drum" (see a. n. 75, pp. 341, 342,—especially, 341, f. n.): "it is longer, produces a more hollow sound, and has a special name—'the temple-drum'" (K. p. 42). See p. 384.

10.

" ' Oh! great the Might of that dread Sprite
" ' Which wonneth in the Sea:
" ' Through Earth He goeth to and fro:
" ' Yea, Lord of all is He.
" ' Be He adored, as only Lord:
" ' To Him all Honour be.' [aa]

11

" I mutter'd slow, I mutter'd low;
" Then quick and loud I sung: [aa]
" In selfsame time, with solemn chime,
" That hollow-toned [a] drum rung:—
" So sing the waves, so sing the caves,
" At Schkuee-archibi-kung. [bb]

12.

" And,—the while I sung and the big [a] drum rung,—
" The air behind was stirr'd:
" Nor grewsome noise of ' shee-shee-kwoys',
" I wis, that sound I heard,—
" Nor the pealing clap we hear, when flap
" The wings of the Thunder Bird. [cc]

[aa] In a case which came under the observation of Mr. Hind (vol. ii. p. 127) (in, about, lat. 51½°, long. 104½°), a "conjuror employed himself in beating a drum, and singing at intervals the following words,—first uttered slowly with a pause between each word,—lastly, with energy and rapidity.—

' Great—is—the—man—who—walks
' In—the—middle—of—the—earth;
' He—is—the—only—true—Lord.' "

[bb] See a. n. 32 (pp. 204, 208).

[cc] Mr. Hind (Hi. vol. ii. p. 144) speaks of the "prairie-Indians" as "anxious and timid during the roll of thunder, invoking the Great Bird by

13.

" I listed, I gazed, some while, amazed;
" I listed, I gazed in vain:
" Till it smote my ear,—as though a-near,
" And nearer, and yet more plain;
" Till I saw the flash, till I heard the plash,
" Sweep by me of birch-boats twain.

14.

" They swept,—in my dream,—where the Chippewa stream
" To the Missi Seepi[dd] flows:
" And in either canoe sate warriors two;
" And I knew them our nation's foes:[ee]
" Ah! wots no man, when that feud began,
" Nor how that feud arose.[ee]

15.

" They were now before the hallow'd door,
" As they glode o'er the silver sky:—
" As they paddled apace, on each warrior's face
" I saw the charcoal's[ff] dye;
" As they swept along, I heard the song
' That is sung when death is nigh.

whose flapping wings they suppose it to be produced." Mr. Parkman (p. 34) says that "the Dahkohtas, as well as the Algonquins" [to which group the Ojibwas and the Odahwas belong], "believe that the thunder is produced by a bird." Compare Cat. vol. ii. p. 164. On the belief of the Iroquois, see a. n. 89.

dd See pp. 193, 327 (f. n. ‡).

ee See p. 270 (f. n. §).

ff Charcoal is used by the Red Men for blackening the face (K. p. 162).

16.

" They were now before the hallow'd door
" Of the Mahnitoo-lodge,[g] I weet.
" As they paddled swift, a grisly rift[gg]
" Was oped beneath my feet:
" As they onward flew, they sank from view. —
" Those men, and their birch-boats fleet.

17.

" I gazed astound.—Then broke that swound,—
" As glamour of summer-day,—[hh]
" As melts, at e'en, in the golden sheen
" Full many a dainty fay.—[ii]
" In my dream-bed now on the red pine's bough
" Again, as erst, I lay.

IV.

1.

" Then rose the sun o'er the woodland dun
" From behind the purple hill:
" 'Fore his arrows bright fled the shades of night;
" They glanced on rock and rill:—

g Carver marks in his map some falls at the very spot where the " road of · between the" Chippewas (or Ojibwas) and the Dahkohtas crosses the ippewa River, and some others a few miles below. Should any one wish to ount rationally for the ' catastrophe ' in **The Dahkohta's Dream**, nay suppose that the Dahkohta had been previously acquainted with these s.

h Alluding to the phenomena of the *mirage* (see V. 13, X. 6, and a. n. 66). See IX. (i., ii.), and a. n. 61.

" His beaming face,—it show'd me grace;
" My dream had not boded ill.[jj]

2.

" At fall o' the leaf—know, Sagganosh chief!—
" That weary fast I kept;
" Morn, eve, and noon,—while grew that moon,—
" I neither ate nor slept:
" Ere that moon did wane, our foes were slain,
" And, lo! of these grim scalps reft.

3.

" I had not forgot the fateful spot
" I saw in that ghostly dream,
" When our foemen flew before my view
" O'er the Chippewa's silver stream,
" And in grisly rift,—as they paddled swift,—
" To sink from sight did seem.

4.

" They swept,—in my dream,—where the Chippewa stream
" To the Missi Seepi flows:
" My lips, I weet, tasted no meat,
" My body no repose,—
" I rested not,—till I reach'd that spot
" And slew our nation's foes.

[jj] A Red Man told Herr Kohl (K. p. 402) that " a fine sun-rise after a dream is the best " of signs. On the Sun God, see a. n. 88.

V.

1.

" Since that glorious fray, have pass'd away—
" Know, White Man!—snows a score ;—[kk]
" And lo! on the vest, that wraps my breast,
" Still hang their scalp-locks four :—
" How they sank and died in the Chippewa's tide
" These mind me evermore.

2.

" And see all set on my calumet!—
" Lo! that awful companie!
" Lo! amid them shown the magic stone,—
" The stone of Unktahee,—
" That Serpent dread, which hath His bed
" In the depths of the vasty sea!

3.

" Lo! each canoe,—as it onward flew
" To the brink of our foemen's tomb,—
" As they paddled swift to the grisly rift,
" That rift of grewsome gloom!—
" Upturn'd each boat o'er the rift doth float,
" To betoken, I wot, its doom."

[k] Carver (p. 250) says that the Red Men " in the interior parts count their rs by winters, or, as they express themselves, by snows." He seems to ays refer especially to the Dahkohtas (whom he calls 'the Naudowessies'), ressly stating this in his chapter on the religion of the Red Men. Mr. nd (vol. ii, p. 154) says that among the Dahkohtas " years are enumerated winters." Elliot found the same custom among the Massachusetts dians' of the 17th century (Sch. I. pt. i. p. 284).

In another part of his book (namely in K. p. 159), Herr Kohl gives a

4.

" All I saw, astound, in that wondrous swound
" Is, thou see'st, for ever shown,
" By deft-drawn lines and picture-signs,'
" On my pipe of ruddy stone.—
" I rede thee right, this winter-night,
" With thee and me alone." mm

drawing of a board, which served the purpose of a tomb-stone. Among the picture-signs on it is an inverted figure of a bear;—which is, says Herr Kohl, as much as to say:—" Here lies the chief of the Bear clan " [or, in Red Men's language, of the Bear *totem:* see a. n. 71].

mm This little poem is based on the following passage in K. p. 402:—

" In a journey I once took on the St. Peter's River" [or Minnee Sohta] " in the Sioux " [or Dahkohta] " country, accident brought me together with an Indian," who " was bedizened with many eagle-feathers and other trophies, and had a painting on his pipe, which, he told me, represented a glorious dream. He had dreamed it twenty years previously, and always connected it with the greatest exploit in his life—the slaughter of four" Ojibwas.

" After having fasted, sung, and beaten the drum for a long time,—he said it seemed to him as if he were entering a temple, or great 'medicine'-wigwam. Round it sat many old wise men, the warriors and chiefs of the nation since olden times. They bade him welcome, allowed him to enter the sanctuary, and permitted him to beat the drum and sing in honour of the" Evil " Spirit near the great stone in the centre. While sitting to pray and sing in the midst of these men, he heard something coming towards him through the air. He could not at first detect what it was, but gradually saw that there were two canoes floating in the air, in each of" which " two " Ojibwas were " seated. The faces of these, his enemies, were blackened, and they had sung their death-song. The men and the canoes came floating up quite close to the door of the temple; when suddenly a large hole opened in the ground. The men with the canoes paddled into the hole, and they were swallowed up close before his eyes and feet.

" Directly after, the whole dream melted away. He knew that he was destined to kill four " Ojibwas, " and he therefore crept into the " Ojibwa " land, found the four men, in their canoes, at the right spot (and this was also indicated to him in his dream, though I know not how), killed them one after the other, and brought home their four scalps.

" He had, therefore, carried about with him through life a memorial of this deed and his dream. I had no reason to believe that he was deceiving me, for the two canoes were represented inverted."

ABBREVIATIONS.

I.

Words in frequent Use.

≈		equivalent to.
a.	=	area.
a. n.	=	appendix-note.
b.	=	breadth.
cf.	=	compare.
	=	depth.
f.	=	foot or feet.
fms.	=	fathoms.
f. n.	=	foot-note.
h. l.	=	height above the lake.
h. t.	=	height above the ocean-tide.
H. B. C.	=	Hudson's Bay Company.
Intr.	=	Introduction.
m.	=	mile or miles.
p.	=	page,
pp.	=	pages.
par.	=	paragraph.
pt.	=	part.

suppl. = supplemental note.
t. = tome or tomes.
U. S. = United States.
v. = volume or volumes.

II.

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[Aud., B., El., Henn., La Poth., Le Hont., Rich. F. B., and Wil. have been quoted indirectly.]

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Assik. = Assikinack (Francis), "a warrior of the Odahwas"*:—i. = *Legends and traditions of the Odahwas*;—ii. = *Social and warlike customs of the Odahwas*;—iii. = *The Odahwa language*:—in the Canadian Journal; Toronto; March, July, November; 1858.

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* His papers (read before the Canadian Institute) are ushered in by a note, in which it is stated that he "is a full-blood Indian, and a son of one of the chiefs of the Odahwas (or Ottawas) in" Great Mahnitoolin Island [a. n. 20],—that, "in 1840, he was sent, at the age of sixteen, to Upper Canada College, Toronto, by the Superintendent-General of Indian affairs," and that he then (in 1858) filled "the office of Interpreter in the Indian Department at Cobourg" [on Lake Ontario, south of Rice Lake].

It must have been his father that was the "chief interpreter" of Mrs. Jameson's party at Great Mahnitoolin Island. She speaks of him as one of "the Ottawa chiefs" of that island, and as "a very remarkable man." "This man"—she adds,—"who understands English well, is the most celebrated orator of his nation. They relate with pride, that on one occasion he began a speech at sun-rise, and that it lasted, without intermission, till sun-set." She says that the name (which she writes "As-si-ke-nack") means 'Black-bird.' (Ja. pp. 276, 278, 288.)

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* See pp. 292 (f. n.), 306 (f. n.). His life has been written by the Rev. Cotton Mather.

† He published a translation of the New Testament in 1661, one of the Old in 1663, and a revised one of both in 1685.

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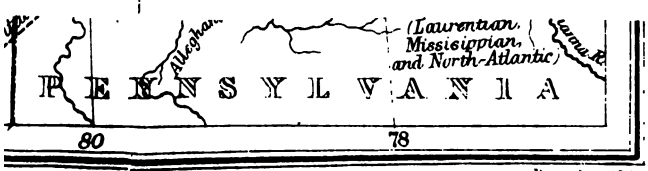

December. 1861

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Words *etymologically* explained are printed in *italics*.

The following abbreviations are used:—B.=Bay, C.=Cape, Fs.=Falls, Ft.=Fort, Gt.=Great, I.=Island, L.=Lake, Lit.=Little, M.=Mountain, Pt.=Point, T. M.='Table of Moons.'

The references are placed in order of importance, sometimes in chronological order.

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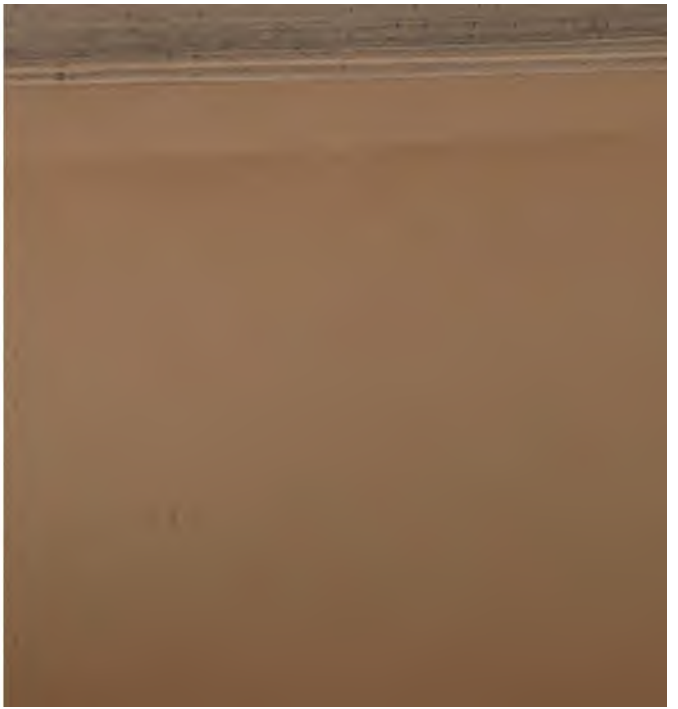

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